

Vindiciæ Cultus Evangelici:
OR THE
PERFECTION
OF
Christ's Institutions,
AND
ORDINANCES,
About his WORSHIP;

Asserted and Vindicated from all Ecclesiastical
or Humane Inventions.

Matth. 15. 9. *But in vain do they worship me, teaching for Doctrine the Traditions of men.*

John 4. 23, 24. *But the hour cometh, and now is, when the true Worshipers (shall worship the Father in Spirit and in Truth, for the Father seeketh such to worship him. God is a Spirit, and they that worship him, must worship him in Spirit and in Truth.*

Supervacua hæc occupatio circa traditiones humanas gignit semper ignorantiam & contemptum præceptorum divinatorum, Daven. in Col. 2. 8.

London, Printed in the Year, 1668.

Vindicta Culm Frangendi:

1759

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London, Printed by J. Sturges, at the Bible and Sun in Pall-mall, 1759.

*The Perfection of Christ's Institutions, and Ordinances
about his Worship, Asserted, &c.*



ALL men do by nature see that God is to be worshipped by some outward solemn Worship, and that he would be worshipped in the way, and by the means of his own appointment, however they miscarry in their apprehensions of him. The sense of this is renewed in Gods Word, where he all along instituteth his own Worship, and appoints the wayes and means by which he would be worshipped, and lets it depend upon his own Sovereign pleasure, and institution; yet such is the corruption of man, that the instituted Worship of God is neglected and despised in the world, some utterly regardless of it, others that seem to own it, as to the manner of it, do with it, as it seems good in their own eyes, without any respect to the will and authority of God. But the whole Scripture speaks otherwise of Gods Worship, and makes it a matter of great importance to worship God in the way, and by the means of his appointment; and intending a Discourse in vindication of Gods Instituted Worship in the World, I shall do it (God willing) by way of Questions and Answers, and in the first place shew the many Reasons we have to be careful to worship God, according to his will.

Question. Wherefore ought all Christians to be exceeding careful to Worship God in, and by the way of his own Appointment, or according to his own Institution?

Answer. We ought to be exceeding careful to perform the instituted Worship of God, and to keep close to his Institutions in his Worship, for these following Reasons.

Reason 1. Our diligent observance of Gods instituted Worship, is a means of our glorifying God in the world; nor can we otherwise give glory to God, but as we own his Authority over us, and yield obedience to what he requires from us: some Duties of Obedience there are (such

as Faith, inward Purity, and Holiness, &c.) that the world cannot discern in Believers, but a conscientious observation of instituted Worship, and therein avowing our subjection unto the Authority of God in Christ, is that which the world may see and take notice of, and ought not to be hid from them; and herein we shall manifest our selves to be his friends, *John* 13. 25. and not to be ashamed of him, *Mark* 8. 38. and our strict observance of his Institutions in his Worship, is that which declares before the world, that we own him to be our only Lord and Saviour, and his Word our perfect Rule, and so glorify him before men; therefore all Christians ought to be diligent in observing the instituted Worship of God, and careful to keep close to his Institutions in his Worship.

Reas. 2. God hath made several Promises to such as are diligent in observing his instituted Worship, and keep close to his Institutions; to this he hath promised his blessed Presence, and to meet his Saints, *Isa.* 60. 13. *Exod.* 29. 42, 43, 44, 45. *Deut.* 14. 24. *Matth.* 18. 20. *Rev.* 21. 3. These Promises should quicken our souls, and engage our hearts in his Service, and make us diligent to perform his Worship, and careful to keep close to his Institutions in his Worship.

Reas. 3. The world is exceedingly inclined to neglect the Worship of God, or to neglect his Institutions in his Worship; and the hearts of men are naturally prone to run after their own Inventions, for they are full of enmity against Spiritual things, *Rom.* 8. 9. And men are full of false apprehensions of God, and so ready to invent a Worship according to their own apprehensions, *Psal.* 5. 21. and we are exceeding apt to be deceived by men, and to follow their vain Traditions in Gods Worship, *Col.* 2. 8. *Rom.* 8. 5. Therefore seeing this sin is so natural to us, and so common in the world, we should be exceeding careful to keep close to Christs Institutions in his Worship.

Reas. 4. The great Sin and Apostacy of the Church, that is foretold of in the *Revelations*, doth principally consist in the corrupting and contaminating of the Ordinances of his Worship, or the Introduction of a false worship; and for this cause is the sin it self set out under the name of Fornication and Whoredome, and the Church that maintains it, called the *Mother of Harlots*, *Rev.* 17. 5. Seeing then that the Apostacy of the Church lyes in this, and that God calls on us to come out of her, *Rev.* 18. 4. we should be very careful that we keep close to Christs Institutions in his Worship.

Reas. 5. To corrupt and adulterate the Ordinances of Gods Worship, and to introduce, impose, and admit of a false self-invented worship,

ship, is the great and reigning sin of this generation ; and it is seconded with the Magistrates Commands, and severe threats, and great penalties, and the People of God themselves are apt to temporize, and be afraid of suffering, as you may see by the practice of those good men, *Job. 3. 2. Job. 19. 38. Matth. 14. 50.* And besides there is a more dangerous snare to draw the people of God to pollute themselves in this sin, and that is the examples of many good men, who plead for a self-invented, or will-worship, and under pretence of great moderation and peace, do willingly receive the *mark of the Beast*, and betray the interest of Christ and his Worship ; and cry out against all those that endeavour and strive after purity in Gods Worship, as Schismatics and high pretenders. But let such consider, that God hates this moderation ; Take the example of *Moses* (a meek man) who would not leave a Hoof behind him, at the Command of *Pharaoh*, *Exod. 10. 26. and Numb. 12. 3.* and of Christ, *Matth. 15. 3.* and of *Paul*, *Gal. 2. 5.* Good mens Example in conforming to the Inventions of men in Gods Worship, is a great snare, and probably hurts more Souls at this day in *England*, than the Persecutions and threats of the Adversaries ; therefore seeing we are in danger of being frightened to this sin, by the penalty of the Laws, and threats of the Magistrate, and allured to it by the persuasions of others, or insnared to it by the examples of some sobermen, that pretend to peace and moderation, and that it is the prevailing sin of this generation ; we ought to be very careful to avoid it, and to keep close to Christs Institutions in his Worship.

Reas. 6. The Devil is very busie to perswade men to worship God falsely, or to adulterate the Institutions of Christ with their own Inventions, and in this the Devil hath discovered his great policy in the world, in inventing a worship to please carnal men, and in perswading them that it is the Worship of God, and so sets them to oppose the true Worship of Christ : And therefore seeing we have such a strong and politrick enemy to encounter withal, we ought to be very careful to keep close to Christs Institutions in his Worship.

Reas. 7. To keep close to the Institutions of Christ in his Worship, is the way to sanctifie the Name of God : for when the Lord saith, *Levit. 10. 3. I will be sanctified in them that come nigh me,* You are to understand, that he will have them keep close to his Institutions ; for *Nadab* and *Ahihu* sinned in offering strange fire which was not Instituted of God, and so drew down Judgements on themselves ; and the Lord then declares that *he will be sanctified in them that worship him* (that is) that he will have them keep close to his Institutions in his Worship, therefore we should be careful so to do.

Reas. 8.

Reas. 8. God is exceeding jealous of his Worship, and of all his Institutions about it; and when he speaks of his Worship, he calls himself a jealous God, *Exod. 20. 5. Deut. 4. 23, 24. Deut. 5. 9. Josh. 24. 19.* Now seeing God is so jealous of his Worship, we should take care to keep to his Institutions in his Worship.

Reas. 9. God hath solemnly charged us not to depart from his Institutions in his Worship, and to have nothing to do with the Ordinances of men, *Col. 2. 21. Deut. 4. 2.* All additions to Christs Institutions are here absolutely forbidden; To the same purpose is that in *Deut. 31. 32. Deut. 12. 32. Deut. 17. 20.* As these places do imply the perfection of Gods Commands, and prove the evil of humane Additions to his Institutions, so they are a solemn charge to the People of God, to keep close to his Institutions, and therefore we should be careful so to do.

Reas. 10. God rejecteth all worship not commanded by himself, and reproveth it, *Jer. 7. 31. & 32. 35.* Yea further, God counts all worship not commanded by him, Abominable. I beseech you read seriously *Deut. 7. 25, 26. Isa. 30. 22.* these places hold against any thing that is used in his Worship, and not instituted by himself; God stigmatizeth all such Services with Characters of his Hatred, *Numb. 15. 39.* It should be our great business so to worship God as to be accepted of him; and therefore seeing he rejecteth any worship that is not instituted by himself as abominable, we should take great care to keep close to his Institutions in his Worship.

Reas. 11. The Lord hath poured down great Judgements, and severely punished those that parted from his Institutions in the Ordinances of his Worship; instead of blessing them (as he doth those that wait on him according to his will) he hath cursed them, and poured down his Judgements on them as signs of his displeasure against their practices. Read seriously how God dealt with *Nadab and Abihu, Levit. 10. 1, 2.* and consider the dealings of God with *Korah, Dathan, and Abiram,* for departing from his Institutions in his Worship, *Numb. 16. 32, 35.* The reason of this dreadful Judgement, you may read in the former part of the Chapter. Read also *1 Sam. 2. 28, 29. 2 Chron. 26. 16, 19.* Now seeing God hath severely punished such as departed from his Institutions in the Ordinances of his Worship, we should be alwayes careful to worship him in Spirit and in Truth, and to do nothing in his Worship but what he himself appointeth, and to keep close to his blessed Institutions in his Worship, so that we may instead of a Judgement, receive a Blessing.

Quest. What is the true Worship of God?

Ans. True Worship is that immediate Service that the true God requireth to be performed to himself; in the exercise whereof consisteth true Holiness and Religion.

Quest. Who ought to Worship God?

Ans. All men are bound to worship the true God, and that for these following Reasons;

Reas. 1. Because we are all his Creatures, and he is our Creator, and Lord of Heaven and Earth, *Mat. 17. 24. In him we live, move, and have our beings, vers. 28.* And being his Creatures, we ought to honour him our Creator, by worshiping of him.

Reas. 2. All men ought to worship God, because he requires it of them. As God gave us a being, so he requires us to spend our strength in serving him, *Josh. 24. 14. Mark 12. 33. Deut. 10. 12, 13. And now, O Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, and to walk in his wayes, and to love him, and to serve the Lord thy God, &c.*

Reas. 3. We ought to worship him, because he is good, and from him we receive all the good we enjoy, or shall enjoy for ever, *Jer. 10. 7. Psal. 119. 68. We have all the mercies that we have, from God; He is rich unto all those that worship him, Rom. 10. 12.* And our daily preservation and protection is from the Lord, *Psal. 31. 23.* Hence the Prophet resolves to worship him, *Psal. 18. 3.* God is a refuge for his Children, and therefore they should worship him, *Psal. 62. 8.* Seeing that we receive all the good we enjoy, both for Soul and Body from the Lord, we should worship him.

Reas. 4. We should all of us worship God, because of his providence over us and all things. He ordereth and disposeth of all things according to his own good pleasure. He disposeth, directeth and governeth all Creatures, actions, and things, from the greatest even to the least, *Heb. 1. 3. Upholding all things by the Word of his Power, Acts. 17. 25, 26. He giveth to all, life, and breath, and all things, Psal. 135. 6.* Now if God do govern all things, he is to be worshipped by all of us.

Reas. 5. All men should worship God, because he is the onely Author of Happiness and Life Eternal. It is the duty of all men to look after the Salvation of their own Souls. Now our Salvation is of the Lord, *Psal. 3. 8. Isa. 45. 17. Acts. 4. 12.* And therefore we should all of us worship him. Those that are the chosen People of the Lord,

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ought especially to worship God, because of their eternal Election; and of their Restauration wrought by Christ; for this is the end of Election, *Ephes. 1. 6.* the end of Vocation, *1 Thes. 4. 7.* the end of Redemption, *Ti. 2. 14.* So that it clearly appears that we should all worship God.

Quest. Are we to give Religious Worship to any but God?

Ans. Religious Worship is to be given to God the Father, Son and Holy Ghost, and to him alone. *Mat. 4. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve. John 6. 23. Deut. 6. 13. & 10. 20. 2 Cor. 13. 14.* It is the Duty required in the first Commandment, that we should worship the true God, and him alone. *Exod. 23. 23.* We ought not to give religious Worship to any Creature. *Rom. 1. 15.* Not to Angels. *Colos. 2. 18.* The Angel would not be worshipped of *John, Revel. 19. 10.* but sharply forbid him to worship him, and that because he was his fellow-creature; And told him that he must worship God, *Rev. 22. 9.* Neither are we to worship Saints. *Peter* would not suffer *Cornelius* to worship him, and gives this Reason, *Because he also was a man,* *Acts 10. 25, 26.* Neither are we to worship Altars, Images, Crosses, Stocks or Stones, *Exod. 20. 4. 5. Deut. 4. 15, 16, to 23. & 5. 6, 7, 8, 9, &c.* We find *Hazeekiah* breaking in pieces the brazen Serpent, because the people worshipped it, *2 Kings 18. 4.* This sin of worshipping Images is highly condemned by the Lord, *Rom. 1. 24, 25.* And Images, Crosses, &c. are not capable of honour, being inanimate things. Besides, some of the most eminent Papists do acknowledge, That all worship of Images was forbidden to the Jews. So saith *Axon* the Jesuite, *B. 9. Ch. 5. q. 6.* And their names *Alex. Alber. Bonav.* and others; And therefore cannot be lawful under the Gospel, unless there be a Command for them, which was never yet produced by any defender of them. That Religious Worship belongs to God alone, and to no Creature, will appear, if you consider these following Reasons.

Reas. 1. We ought religiously to worship him alone, in whom we trust, believe, and hope: But this we do in God alone, and are commanded so to do, *Psal. 4. 5. & 62. 8. & 84. 12. & 71. 5. Jer. 37. 7. 2 Cor. 15. 19.* Christ is called the Hope of Israel, *Acts 28. 20.* Now seeing we ought not to trust in any Creature, but hope in the Lord alone, he alone is to be religiously worshipped.

Reas. 2. We ought to worship him alone, to whom our Consciences are subject; and that is, to God alone. And therefore we ought to worship God and none else.

Reas. 3. We ought to worship him alone that is infinite in Power and Knowledge; and that alone God is; *Rom. 16. 27. To God only wise. Psal. 147. 5. Isa. 40. 28. Gen. 36. 11. Deut. 10. 17. Mat. 19. 26.* And therefore he alone ought to be worshipped.

Reas. 4. We ought to worship God alone, because he only may require absolute obedience from us. No man may command or require anything from us but what God gives him leave; for they ought not to lord it over us; *1 Pet. 5. 3. Neither as being Lords over Gods Heritage.* And any man that would have absolute obedience from us, without respect to Gods Law, sets himself in the place of God; and it is our duty to disobey such; and to yeeld absolute obedience to God alone, to whom all Religious Worship is due.

Reas. 5. We ought to worship him alone, from whom comes everlasting Life, and who can save us or condemn us. And this God alone can do, and no creature; therefore God alone is to be religiously worshipped by us.

Quest. How is the Lord to be worshipped?

Ans. The true Worship of God is instituted by himself, and limited to his own revealed will; and ought to be, both for matter and manner, according to the prescript rule of Gods Word. Neither hath any mortal man authority to frame, according to his own conceit, any form or fashion of Gods Service or Worship; for Manner as well as Matter of Worship, must be holy; and no man hath power to make any thing Holy, that God halloweth not by his Word and Spirit. That the Holy Scripture is the perfect Rule of Gods Worship, will clearly appear, if you consider these things following.

1. Consider, That the Scripture testifies of it self, That it is the compleat and perfect Rule of Religion, and all matters pertaining to it; such as Faith, Worship, &c. *The Law of the Lord* (saith David, *Psal. 19. 7.*) *is perfect.* There is in the Word of God a perfection of verity, it is true, and a perfection of sufficiency; it is sufficient to direct Christians in all parts of Religion. The *Psalmist* speaks of the latter here, having spoken of the former, *Psal. 12. 6.* We have the Spirit of God proving the same; *2 Tim. 3. 16, 17.* *All Scripture is given by inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, thorowly furnished to all good works.* What testimony could there be given more full and large than this? There is no thing in Religion but is contained here; and nothing here but the Scripture is sufficient to direct us. The Apostle shews that all things may and ought to be sought out of the Scriptures, because they are sufficient to

make a man wise to Salvation, and perfectly to furnish him to every good work. And therefore there is no use left for mens Traditions and Inventions, but to direct and furnish us to an evil work. We have a whole Jury of Fathers (mentioned by *Usher*, *Ans. to the Jes.* pag. 36.) speaking for the perfection of the Scriptures. And it's the common Opinion of the Protestants, That they take the Scriptures for the Judge and Measure of their Controversies, in all matters of Religion whatsoever. *Chamier* hath set down the Confession of several Churches, wherein they (with much boldness and freedom) profess, That the Scripture contains in it whatsoever is needful for us to *believe, hope for, or practise*, in order to the pleasing of God, and obtaining of everlasting life.

2. Consider, That God is pleased to charge us in his Word, That we should not practise any thing in his Worship, but what is instituted by him: And that is the meaning of the second Commandment, *Exod.* 20. 4, 5, 6. This doth not forbid the worshipping of a false Godd, but the worshipping of the true God by false means, that is, by means not appointed by God. And therefore the Papists (being not able to find another probable exposition of it) do put it out from among the Commands, that so they might take liberty to lead us to Idolatry and Superstition: Much more Ingenuous than our Prelates, who acknowledge the Command, and yet, contrary to it, impose their own inventions on us. All our Protestant Divines do agree, That the second Command doth forbid *all worship not instituted by Christ*. So Mr. *John Ball* saith, in his opening of the second Commandment, who yet wrote a Book in defence of Invented Worship. *Ursin*, on the second Commandment saith the same. *Usher*, *Calvin*, *Wendelin*, and others.

*Precipitur igitur verum veri Dei Cultus, & Regula sancitur. Intra-
murus a Deo prescriptus, sancto & religioso, nos contineamus: Neque cul-
tus divinitus instituto quicquam addamus: Aut eundem vel minime in pa-
rto mutilatum, Ursin. chal. De secundo precepto modum veri & Divini
cultus precipit Lex; Precepto secundo est autem modus veri & Divini cul-
tus, quando verus Deus ita colitur, uti coli in verbo suo precipit. Wend.
in loc. com.*

This binds all men to that solemn form of Religious Worship, which God himself, in his Word prescribeth. Usher on the second Commandment.

I might give you many other Testimonies from Modern and Anti-ent Divines; but I shall confirm the same Truth from other Scrip-
tures, *Deut.* 4. 2. Here the Lord absolutely forbids any thing but what

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he commands, and requires obedience unto that only; so that he which obeyes what is not commanded of God, doth transgress as well as he that disobeyes what is required of him: This is cleared, *Deut. 12. 32.* so that you see that God hath charged us, not to practise any thing in his Worship, but what is instituted by himself, which charge we should obey.

3. Consider, That God hath sharply rebuked those that worshipped him with their own Inventions, or that brought their own Inventions into his Worship, and did not keep close to his Institutions, *Math. 15. 9.* (that is) it is a vain Worship that is performed after the Traditions of men. *Unde Precipitur, &c. Whence we perceive* (saith *Piscator* on the place) *that Christ denies that God is worshipped by mens Traditions.* *Eos enim errare, &c. For Christ doth pronounce those to erre* (saith *Calvin* on the place) *who do obtrude in the place of Doctrine, the Commands of men; or do seek thence a rule of Worshipping God.* All invented Worship that was not instituted by himself is vain in his sight, and therefore to be slighted by us; how severely did God deal with *Nadab* and *Abihu*, when they offered strange fire before the Lord, *Levit. 10. 1, 2.* they brought in their own Invention, for which God severely punished them; So that it will be hence clearly concluded, that Gods Worship is to be according to his Word; for if God sharply reproves, and severely punisheth such as do not keep to his Institutions, or Worship him in any way, but that which he hath appointed; then it clearly follows, that all true Worship is to be according to Gods Word.

4. Consider, That all true Worship must be according to the revealed will of God, or of his own Institution, because he hath neither appointed, nor allowed any to ordain or institute any part of his Worship; if God in his infinite wisdom had seen any part of worship necessary or convenient for his people, besides what he had laid down in his Word, his faithfulness had engaged him either to appoint it himself, or to appoint, or allow others to institute it, but this he did not. The Church of England in the 20th Article say, *That the Church hath power to decree Rites and Ceremonies;* but we find not this Clause in this Article in the Articles of *Edward the Sixth*, nor in that of *Queen Elizabeth*, confirmed by Act of Parliament; but however she came by it, it cannot be proved that she had it of God; there is no Commission to that purpose in the whole Word of God, she cannot produce a Charter from the Lord, and therefore can never answer a question of one of her Sons, *What Charter* (saith he) *hath Christ given the Church, to bind men up to more than himself hath done?* *Mr. Stillingfleets Iren. Pref. pag. 8.* And till she can answer this Question, by shewing us something to this

purpose in Scripture, she must give us leave to believe she hath no such Power committed to her; the only place they bring for it, is in 1 Cor. 14. 40. *Let all things be done decently and in order*; but this shows their sad condition, that they must flee to a place that saith nothing to their purpose; for this place gives no power to make any new Laws, but bids them do all things according to what the Apostle had said before, (*That they should speak so as to be understood, and one by one, and that Women should not speak in the Church*). So that it is clear, that the Church hath no Charter given her of God to appoint any part of Worship; and therefore it must needs follow, that God hath left us a perfect Rule of his Worship in his Word, seeing he hath neither appointed nor allowed any else to add to it.

5. *Consid.* That God is to be worshipped according to his Word alone, for he hath so absolutely declared himself against all Traditions of men, and particularly in matters concerning his Worship, that it is clear, that there is no use to be made of them; let the Reader seriously consider, *Isa. 29. 13.* — *And their fear towards me is taught by the precepts of men.* You have in the former part of the verse, their hypocrisy re-proved, and the manner of their performances being with the lip, without the heart; and in this part God reproves them for their Superstition, in following the Precepts of men in their Worship, and not Gods Word, which is the perfect Rule; and these two sins, Hypocrisy and Superstition do usually go together in Worship, *Regula Colandi Dei, &c.* Their Rule of Worshipping God was perversely sought out of mens Commands, and not out of the Scriptures: but God would have us exercise our fear and reverence, whereby he is worshipped, according to his Word; neither doth he require any thing more than simple obedience, wherein we frame all our actions according to the rule of the Word, and wander neither of this side, nor that. *Calv.* on the words. The words in *Matth. 15. 9.* are clear to the same purpose: What can be said more, than that all Worship, according to mens Traditions, is in ruin? so *Gal. 1. 8, 9.* that is, have nothing to do with him nor his Doctrine, but let him be as a cursed thing to you, and leave him lyable to the judgement of God. To the same purpose is that charge given in *Col. 2. 8.* which place shows the danger of being deceived. These places seem to beat down mens Traditions; therefore if God had intended that mens Traditions should have had place in his Worship, he would have expressed something for them, and not altogether against them; therefore it is evident that all true Worship must be according to Gods Word, which was the Proposition to be proved.

Quest. Is there no Instituted Worship lawful, but what is for matter and manner, according to Gods Word?

Ans. No: That Worship that is not for matter, and manner, according to Gods Word, is unlawful, and sinful; neither can the true matter of worship, sanctifie a corrupt manner; or the true manner, sanctifie a corrupt matter; or some parts of true Worship sanctifie the whole, or the whole it self sanctifie any part of Worship that shall be adjoynd to it, or mingled with it, without being instituted of God, and appointed in his Word. And that Worship which is in whole, or in part, in matter, or form, not according to the prescribed Rule of Gods Word, is sinful: And shall be proved by these several Arguments.

Argument 1. All Will-worship is sinful: but that Worship that is not, in the whole, and in every part, according to the prescribed rule of Gods Word, is Will-worship; therefore all such worship is sinful. For the Proposition it is clearly proved in *Col. 2, 21, 22, 23.* The Spirit of God chargeth them to have nothing to do with these Ordinances which are according to the *Traditions of men*, though they have a *show of Wisdom*, as commonly men do in their Inventions pretend to *decency, order, edification*, and the like. Besides, all Will-worship is forbidden as sinful in the second Commandment, *Nulla, &c. We may not worship God with any other Worship, than with that which he hath required in Holy Scriptures to be worshipped of us*, by Zanchie, Urfin, and Usher on the *Second Commandment*. As for the Assumption, it is clear, for all Worship that is instituted by man, is Will-worship, *idolopseum*, or *Will-worship*, is a Worship invented by man, and not by God who is the Author of all his own Worship; Therefore the Conclusion must needs be true, That all Worship that is not instituted of God, is sinful.

Argument 2. All that Worship that makes the Scripture seem imperfect, is sinful: but that Worship that is in matter, or manner, in whole, or in part, not according to Gods Word, makes the Scripture seem imperfect; therefore that Worship is sinful. The perfection of the Scriptures is that which all Protestants have eagerly maintained, and all good Christians should so do, and God himself hath asserted it; and all Principles, or Practices that make the Scriptures seem imperfect, are to be opposed, and hated by us; but for men to institute any part of Worship besides Gods Institutions, is a Practice that makes the Scriptures seem imperfect, therefore this is sinful. The *Papists* do usually challenge the Church of *England* (*Belarum. T. 3. de Reg. B. 1.*) to prove some things that they use in the Worship of God, from the Scriptures,

Scriptures, and therefore some of our great Prelatical Persons, such as *Hooker*, *Stillingfleet*, and others, have been necessitated for to keep up their Inventions, to joyn with the Papists in their great wickednesse, and acknowledge the Scripture imperfect, and so have given up the Cause to the Papists: for if the Scripture be not perfect, what have you to say against the *Pope*, and all his false Worship, and Inventions? for the Papist will say (as well as you) that they hold nothing *contra scriptum*, but *supra statutum*; and if so, what have you to say against them? Therefore see what great evil men are brought to by practising any things that makes the Scripture seem imperfect.

Arg. 3. That Worship that is not for *Gods glory*, is unlawful: but all Worship that is not in the whole, and in every part, according to Gods own Institution, is not for Gods glory; therefore all such Worship is sinful. The *Major* is undeniable: for all things ought to be done to the Glory of God, *1 Cor. 10. 31.* And the *Minor* is as clear; for God is then glorified, when men walk according to his Commands, and not according to their own Inventions; for men in worshipping God, according to their own Traditions, do dishonour their Redeemer, the Head of the Church, and do condemn him, as not wise enough to appoint what was necessary for his own Service; or not careful or faithful enough to deliver it to us: and what Blasphemy this is, judge you; and yet thus do men dishonour God by their Inventions in his Worship, instead of bringing glory to his Name.

Arg. 4. All Worship that ariseth from mens Pride, is sinful; But all the invented Worship that is in the world, that is not invented by God himself, ariseth from mens Pride, Therefore all such Worship is sinful. What is it, but mens growing over-wise in their own conceits, that makes them add to what the wisdom of God hath left for us, and put Christ out of his Office of being Head of the Church, while they invent, and impose their Inventions on us, that we may worship God according to their Traditions; is not this their Pride? They would be Law-givers, while they forget Gods Law, *Deut. 12. 32.* They cry out that it is our Pride that we will not obey them, and receive their Inventions; but I am sure it is their Pride that they will not obey the Lord our God. And is it not great Pride that makes the Prelatical Lords in these dayes, impose upon us their own Inventions in the Worship of God; therefore it is not probable that their invented Worship is pleasing to God.

Arg. 5. Any Worship, or part of Worship, that cannot be done in Faith, is unlawful; But we cannot perform any worship, or part of worship in Faith, that is not for the manner and matter of it, according to

to Gods Word ; Therefore such a Worship is not lawful. We should in all our performances strive to please God, and this cannot be done without Faith, *Heb. 11. 6.* Yea, whatsoever is not done in Faith, is Sin, *Rom. 14. 23.* We cannot do any thing in Faith, but what is required in Gods Word ; for Faith is not but in respect of the Word of God, for that is the ground of our Faith in our Practices, and therefore any worship that is not according to Gods Word, is sinful.

Arg. 6. That Worship, in the performance of which we can expect no blessing, is sinful ; But we can expect no blessing in the performance of any, but what is for matter and manner according to the Scriptures ; Therefore all other Worship is sinful. There is nothing that is good and pleasing to God, but we may in the right performance of it expect a blessing ; for God hath promised a blessing, and it is his Promise, that is the foundation of our Faith, in the expectation of a blessing ; now there is no blessing promised but to the observers of his Commands, *Deut. 7. 9. and 28. 2.* And there is no blessing promised to any that worship God any other way ; therefore all such Worship is sinful. From all I conclude, that Gods Word is the perfect Rule of Worship, and that that Worship alone is lawful, that is according to Gods Word.

Some, whose minds are to bring their own Inventions into Gods Worship, do make these following *Objections*, against all that hath been said.

Object. 1. Some say that the Scripture is perfect, as to all things necessary to Salvation, but not a perfect Rule in all matters of Worship. This is that which all men that are for humane Inventions in Gods Worship, are necessitated to say. For so *Hooker* and others.

I desire the Reader to consult with the *Reasons* already proposed, for the perfection of the Scripture, and I hope he may be satisfied. But however take these following *Answers*.

Ans. 1. To maintain the Scriptures perfect only, in matters necessary to Salvation, is a common shift that men have for all their wicked Opinions and Inventions ; it is commonly pleaded by *Papists*, and all false Worshipers ; and when they come to answer what are the matters of Salvation, then they flye the determining of it, lest they should destroy their own Opinions.

Ans. 2. To grant the Scriptures perfect only as to things necessary to Salvation, is no more than what the *Papists* do ; for so saith *Beelarmino* in several places. *Prophetici et, &c.* The Books of the Prophets and the Apostles, are the true Word of God, and a sure and certain rule of Faith : *B. 1. C. 1.* Others of the chiefeſt *Papists* are of the same mind ; and

if the Scriptures be not perfect but in such things, I know not what these men, that thus believe, have to say against the Government, or Ceremonies, or Worship of the Church of *Rome*, or what keeps them from being Papists, unless it be because the King, and not the Pope, hath the disposal of their Bishopricks, and Revenues; for the Papists will tell you, That their Government and Worship is not contrary to the Scriptures, but the Scriptures being imperfect in these things, they thought fit (according to the Power left to the Church) to add their own inventions: Our Formalists must needs be silent, or take up the Nonconformists Arguments, and maintain the perfection of the Scripture, as to Discipline and Worship.

Ans. 3. The Spirit of God witnesseth otherwise of the Scriptures, and makes the perfection of Gods Word evident to all that would see, *Prov. 2. 9.* If the Worship of God be a good way, the Scripture is sufficient for our direction in it, read *2 Tim. 3. 16, 17.* *All Scripture is given by inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, — That the Man of God may be perfect, thoroughly furnished unto all good works.* Is Worship a good work? then the Scripture is a perfect direction for it.

Ans. 4. The Worship of God is so great a thing, and the right performance of it, of such great consequence, and God is so jealous of it, therefore it is not likely that he did not appoint in his Word what was necessary for his Worship; and seeing *Moses* was faithful in appointing what was necessary for the House of God, it is not likely but our Saviour did the like, who was faithful as a Son, *Heb. 3. 5, 6.* *Moses* appointed all things necessary or convenient for Gods Service; and Christ being also faithful, must needs appoint all things necessary, or convenient for Gods Worship under the Gospel.

Ans. 5. I never yet could find out Adversaries able to instance in any one thing necessary to the Worship of God that is not instituted by Christ, and therefore they flie to the conveniencie of their Inventions, and are daily beaten thence to their Decency and Order, and at last they flie to their Power and Sword, which will make us be silent, and give our assent to them: but I shall be, and I hope thousands more of his mind, that said, *Nothing is more comely, decent, and orderly, than that which Christ commandeth and alloweth; nothing is more uncomely, and unseemly, than that which man inventeth in the Service of God,* Mr. *Arsenius* of the Sacram. c. 5. Now seeing they can instance in nothing that is necessary or convenient for the Worship of God, that is not in the Scriptures, they must needs allow them perfect as to Gods Worship.

Object. 2. *It is farther objected by some, That it is true, that Gods Worship must be according to Gods Word, and that the most material parts of it are instituted in the Word; but as for Ceremonies, the external mode of Worship and Circumstances, these are left undetermined in Scripture, and must be determined and appointed by the Church.*

Ans. 1. I have already proved that it doth, and ever did, belong to God to institute, and prescribe his own Worship, and every part of it.

Ans. 2. As for the outward mode of Worship, and the Ceremonies that are required under the Gospel, they are all appointed of God, and it is a sin to perform any other Worship to God, whether External or Internal, Moral or Ceremonial, in whole, or in part, than that which God himself requires in his Word: for the acceptable way of worshipping the true God, is instituted by himself, and limited to his own revealed Will; to which purpose the Lord speaks fully in *Deut. 12.32.* *What thing soever I command you, observe to do it; Thou shalt not add thereto, nor diminish from it.* This Truth is clear, if you consider the second Commandment, which is a rule even for the external mode of Worship, and absolutely forbids any thing to be used, or that we should worship God any other way, than that which he commandeth. The truth of this assertion will farther appear from these following Considerations.

Consid. 1. God appointed all the Ceremonies, and outward mode of Worship in the time of the Old Testament, so that all that was to be practised in his Worship, was to be done by his own Authority, he appointed the Sacrifices, and the manner of Offering, and every Ceremony belonging to it: When *Moses* was to make the Tabernacle, God did not only set him out the matter and stuff whereof to make it, and so left the manner and form to his pleasure and discretion, but appointed the one as well as the other, and left no power for him, or any, to add to his Institutions, but forbids all additions to his Worship, *Deut. 12.32.* and in the second Commandment; and if God took this care of his Church then, it is not likely that he was less careful of his Churches under the Gospel: for if the Church had no power then, how comes she to have power now in these things? It is true, that our Saviour did abolish the Jewish Ceremonies, and delivered us from their Yoke, but never delivered us to the power of men ~~to~~ to these things, but still requires us to keep his Commands in his Worship; and the second Commandment being moral, doth still bind us, and therein is absolutely forbidden any thing to be used in the Worship of God, even as to the external mode of it, but what he commandeth. *Nulla, &c.*

We may not (saith Zanchy) worship God with any other Worship (though it be in the kind of External and Ceremonial Worship) than with that which he hath required in the Holy Scriptures to be worshipped by, Zanchy on the second Command. Non potest, &c. No Worship of God is lawful, but what God is the Author of, even as to external means; Wind, on the second Command. Concerning the performance of his Worship (saith Andrews) two things are commanded: First, God will have modum a se prescriptum, our Service must be done in that manner himself prescribes. Non simulacrum non Imago damnatur, sed non facies tibi, Thou shalt not make, idoloſignatam; Invented and will-worship, devised by man, is here forbidden. Men would have Worship of their own, whereas God hath told them, Whatsoever thing I command you, observe to do it: Thou shalt not add thereto, nor diminish from it, Dr. Andrews, Bishop of Winch. on the second Command. Now this Commandment being moral and perpetual, forbiddeth to us, as well as to them, the Additions and Inventions of men in the Worship of God. Nay, as Calvin noteth, Much more are we forbidden to add unto Gods Worship than they were, Inst. lib. 4. c. 10. f. 17. And Mr. John Knox saith well, in a Letter to the Regent of Scotland, Before the coming of Christ in the flesh, (saith he) God severely punished all such as durst enterprise to alter or change his Ceremonies and Statutes; and will be now, after that he hath opened his Counsel to the world by his only Son, Mat. 17. and after that by his Holy Spirit, Acts 13. speaking by his Apostles, he hath established the Religion in which he will have his true Worshipers abide to the end; will he now admit mens Inventions in matters of Religion? For this Sentence he pronounceth, Not that which seemeth good in thy eyes, shalt thou do to the Lord thy God, but that which the Lord thy God commandeth thee, that shalt thou do; add nothing to it, diminish nothing from it, Deut. 4. 12. Which, sealing up his New Testament, he repeateth in these words, That which you have, hold till I come, Revel. 2. If, notwithstanding, you will still challenge a power to institute Ceremonies in Gods Worship, expect the sentence of false Worshipers, or shew a Commission for what you do; and all the Commission that I find produced, is that in 1 Cor. 14. 40. Let all things be done decently and in order. This place, they say, gives the Church authority to constitute Ceremonies, and Rules to be observed in Gods Worship; and this is all the answer they give, or can give, to those that trouble them with Quo Warranto, never considering that if their Institutions were impartially weighed, they would be found very uncomely, unbecoming, and disorderly; for so indeed are all the Inventions of men in Gods Service; And can it be imagined, without blasphemy, that Christ would not order what was decent and convenient for his Service? And such

as make any thing *decent or convenient* in the Worship of God, that was not instituted or practised by Christ or his Apostles, must needs conclude that Christ and his Apostles performed the Service of God *undecently, uncomely, and disorderly*: Neither do they consider that the comeliness of Gods Ordinances is to be esteemed by the Word of God, by the Institution of Christ, by the simplicity of the Gospel, and by the practices of the Apostles. And the place mentioned, gives no Church power to institute Ceremonies, and new modes of VVorship, under the pretence of *decency, and order*; for the Apostle only commands, that *each Action or Ceremony* of Gods VVorship be *decently and orderly* performed, but gives us no leave to excogitate or devise new Ceremonies, which have not been instituted before; and this Command hath a particular relation to those disorders that he had spoken against in this Chapter. And of this mind was *Ambrose*, who extendeth it no farther, than to the things mentioned in that Chapter, *Secundum ordinem supra dictum*. And *Oecumenius* maketh it a recapitulation of things formerly mentioned, of speaking by course, and womens being covered, &c. Decently, *That is*, (saith *Aquinas* on the place) *while the one speaks, let the other be silent*; in order, (*that is*) *that first one, and then another speak*, &c. *Cum decoro et*, &c. *Decently and in order, that no unseemliness or tumult arise*. *Verum non est*, &c. *But this prescript of the Apostle is not to be applied to any Episcopal Traditions; but the Apostles own, to wit, such as he had delivered to the Churches*, saith a learned Divine on the place. Besides, if the Church hath power hence to institute Ceremonies, where will there be an end; for one Church after another may institute Ceremonies under this pretence, till they come to a greater number than the Jews had, from which burden Christ delivered us. But I hope you see that this Scripture gives them no such Commission; and I would desire our Prelates to consider, that these words were spoken to a particular Church, and not an Episcopal Monster; and they themselves will not grant that every particular Congregation hath power to institute Ceremonies, and modes of VVorship; but the Prelates keep the power in their own hands, and well they may, for both they and their power are Anti-scriptural. To conclude, If God appointed his VVorship, with all the Ceremonies belonging to it, under the Law, and forbids them to add or diminish from what he appointed, and that we under the Gospel are bound not to add to, or diminish from his Institutions, and that there is no Commission given to any Church under the Gospel to institute Ceremonies or new modes of VVorship; then it follows that there is no VVorship to be performed by us, but what is, *even*, as to the external mode of it, and the Ce-

remonies used in it, according to Gods VVord.

Confid. 2. It will further appear that it is not left to the Church to institute Ceremonies in the Worship of God, or the outward mode of Worship, but that as to these things, we are to keep to Christs Institutions, in that the Churches of God in their purity, did not dare to adventure to add a Ceremony to the Worship of God, or to make the least Change or Alteration from his Institutions. *Moses*, who was a special Favourite, and faithful in all his House, yet durst not he in building the Tabernacle go one jot beyond his Pattern, *Exod. 39. 42, 43.* And *David*, who was the Light of *Israel*, and a man after Gods own heart, durst not build God an House without special order from him, *2 Sam. 7. 7.* And *Solomon*, who was so wise, that he was admired by the Princes of the Earth, durst not in building the Temple, go beyond the Instruction given of God to *David*, he durst not bring in one Ceremony but what God had appointed him. And under the Gospel, we find the Ordinances of God administered, as Christ instituted them, (without any additional Ceremony, or new Mode) by the Apostles of Christ; and if they did not adventure to add to, or alter Gods Institutions, what Pride is it in our ignorant Prelates to add to the Institutions of Christ? It is true, that as Religion decayed as to the Power of it in the world, men began to grow bold, and to bring in their Inventions to Gods Worship; and as Ignorance and Error increased, so men increased in adding their Inventions to the Worship of God. For it is observed, that in the third Century, *Paulatim, &c.* That Ceremonies were by little and little augmented by the Opinions of Superstitious men. And in the fourth Century, that, *Subinde, &c.* Forthwith humane Traditions were more and more augmented. But it was not so from the beginning, we find *Tertullian* in his *Apology*, C. 29. saying, that the Christians prayed, *Sine Monitor, without a Prompter*; so that there was no invented Liturgy in that time. And *Justin Martyr* in his *Apology*, is of his mind; For saith he, *He that instructed the People, prayed according to his ability.* So that the invention of a Liturgy was not then brought in, which yet our Prelates dare impose upon the Saints. Praying towards the East hath as ancient a Testimony as any humane Rite, *Tertull. Apol. C. 16.* And yet *Socrates lib. 5. c. 22.* saith, *The Church of Antioch; which was the first Church of Christians by name, used it not.* Bullinger speaking of the Primitive Churches, saith, *That it never came into their minds, that any Rite, beside what Christ ordained, would profit the Church,* de Orig. Err. lib. 2. c. 5. And *Cheminittius*, speaking of the simplicity of the Apostles, saith, *It continued for a season after that the Sacraments were administered with the Rites, which have the Commandement or Example of Scripture.*

You shall find most of the Antient of the same mind. *August. saith, Whether it be a question of Christ, or whether it be a question of his Church, or of what thing sever the question be, I say not if we, but if an Angel from Heaven shall tell in any thing beside that you have received in the Scripture, under the Law and the Gospel, let him be accursed. August. Con. Libert. lib. 3. c. 6. And Tertullian speaks fully in this business, We may not give (saith he) our selves this liberty to bring in any thing of our will, nor choose any thing that other men bring in of their will; we have the Apostles themselves for Examples, who themselves brought in nothing of their own will; but the Discipline they received of Christ, they delivered faithfully. And to Conclude, take the words of Cyprian, The Christian Religion shall find (saith he) that out of this Scripture, Rules of all Doctrines have sprung, and from hence doth spring, and hither doth return, whatsoever the Ecclesiastical Discipline doth contain. So that it is clear, that the Primitive Church durst not invent any thing, and add it to Gods Worship; but when Ignorance and Pride increased amongst Christians, then they began to add their Inventions to Gods Worship; and in this the Pope and his Adherents have been very eminent, or rather very wicked, and our Prelates (especially of late) have been their most valiant Seconds to fight in the behalf of mens Inventions in Gods Worship, and are brought to use the same weapon, viz. the Sword, or external force; but this was never without great opposition from the Children of God in all Ages, for the Saints of God always withstood mens Inventions; the Waldenses, those antient and eminent Christians, did even to blood resist mens Inventions in Gods Worship, and take their Doctrine in this particular from Rinerius's own mouth, Omnes, &c. All customs of the Church, which in the Gospel they do not read, they do condemn; and they affirm, that those things which are appointed by the Bishops and Prelates, are not to be observed, because they are the Traditions of men, and not of God, Refut. V Vald. c. 13. et. 7. And of the same mind were our first reformers, when they appeared against Popery; take their sence in the words of Luther, Hoc Caput, &c. This is one main Principle (saith he) of this Doctrine we profess, (against the forged superstition of the Papists) that we undertake no work in the things which appertain unto Worship, concerning which we have not an express command of God. No man can boast of the performance of any Worship, unless it be wholly, as it were cloathed, and contained within the compass of the Word, Lut. Gen. 2. 1. As for Protestants, it was alwayes their common Tenent, as Mr. Fox expresseth it, That it is reproveable to add unto Christs Institutions, new found Rites and Pleasuries of men. And Bellarmine mentions it, as the common Opinion of Protestants, That God is not to be worshipped by any Ceremonies, but*

such

such as himself hath appointed. And *Cassander* declares the Judgment of the Protestants thus, *I*hey have not (saith he) onely omitted these Ceremonies, as less profitable and superfluous; but the most have esteemed them as foppish, babish, and ridiculous; yea, that they were to be condemned and abandoned as obnoxious and pernicious. *Swarez*; a most learned Jesuite, sheweth that the Protestants reprove all Ecclesiastical Ceremonies, as humane Inventions, without authority or precept in Scripture; for they hold nothing to be lawful in Gods Service, but what is commanded in Scripture. If you read most of the Modern and Eminent Foreign Divines, you shall find they did not allow any thing to be appointed in Gods Service, but what is of his own appointment, and that they opposed mens inventions. You have had *Luthers* Opinion in this thing. Of the same mind was *Melancthon*, *Chemnitzius*, and others. *Bullinger*, *Calvin*, and *Beza*, oppose mens Inventions. *Calvin* saith, *It is devilish blasphemy to say, That God hath not taught men all that it becometh them to do*, *Serm. 85.* in *Deut.* And the same Author saith, *That all Will-worship is condemned, or feigned Worship, which men take up of themselves, or receive from others, and what Precepts they dare deliver of themselves, of the Worship of God; and that all Constitutions are wicked, in the observation of which men do place the Worship of God*, *Inst. lib. 4. c. 10. Sect. 8.* *Zanchie* declared his thoughts, in his Epistle to *Queen Elizabeth*, where he perswades her from imposing mens Inventions; he proposeth this Question, *Whether it be better to follow the pious simplicity of the Apostles, or the impious pomp of the Papists*. *Epist. ad Reg.* He is of the same mind in his Exposition of the second Commandment. If you look to our own Chronicles, you shall find that mens Inventions have not been received here with a general approbation, but that good and able men did oppose them in the Reign of *Edward the Third*, anno 1371. *Mr. Wickliff*, a famous Divine, opposed the *Liturgy* and *Ceremonies*, read his Opinions in full, *Ch. Hist. B. 5. P. 131.* And in *Henry the Eighth* days, there were many that opposed mens Inventions, and were persecuted for it, such as *Hooper*, *Coverdale*, *Dolbie*, and many others. In the Reign of *Edward the Sixth*, the Ceremonies, or mens Inventions in the VVorship of God, were counted *Weeds of Popery*, as a famous Preacher (*Mr. Anthony Gilby*) doth entitle them in his Letter to *Mr. Coverdale* and others, that endeavoured the rooting of them out at that time, *Mr. Rogers*, *Mr. Hooper*, opposed them; and as Light increased, so opposition to the Liturgy, and all humane Inventions increased in his dayes; for there were many that had a mind to root them out of Gods Worship, such as *Mr. Coverdale*, *Mr. Turner*, *Whittingham*, *Dr. Umprey*, and others; and our Reformers did then declare in their

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Preface before their Common-Prayer-Book, *That they did not intend to stop their Reformation there, but to reform according to Gods Word; but the temper of the people being such, that at present they could go no farther in their Reformation.* But their Successors have been of another mind, and instead of going on in reforming, have gone back to their vomit, or dregs of Popery. If you consult the History of *Queen Mary*, you shall find that divers of the godly Martyrs did absolutely condemn all humane Ceremonies in Gods Worship; *Mr. Thomas Hawkes* was persecuted for this, and he defended it unto death against *Bonner*, *No Ceremony* (saith he) *but what Christ hath appointed.* *Richard Gibson* gave up his life in this quarrel, *Will. Synop*, p. 111. *Dr. Ridly* was sorry that he stood up for humane Inventions; and what a number of the Exiles that went to *Frankford*, and other places, did oppose mens Inventions, you may see, if you consult the History of the *Trouble of Frankford*: And when they were happily delivered, what a number of good men did refuse to conform to the Inventions of men, in Gods Worship, and separated from their Parish Assemblies, in the Reign of *Queen Elizabeth*, appears by the examination of *John Smith*, *Nixon*, and others, *Part of a Reg.* And *Mr. Gilby* calls our Ceremonies, *Known Liveries of Antichrist, and cursed Paths of Popery and Idolatry.* *Mr. Fox*, *Dr. Humphrey*, and one *Samson* in *Oxford*, refused to subscribe. You shall find multitudes refusing to own the Inventions of men in Gods Worship, and suffering for not subscribing and conforming to the Ceremonies, and invented Discipline of the Church of *England*, if you read *Full. Ch. Hist. b. 9.* and in a general Assembly they agreed, That that clause in the twentieth Article (*The Church hath power to decree Rites and Ceremonies*) is the very sting in the tail of the *Locust*; *Full. Ch. Hist. b. 9. p. 141.* And those that were then called *Brownists*, did valiantly stand for this Truth. In the Reign of King *James*, great numbers of pretious Saints did oppose the Inventions of men in the Worship of God. Consult what holy and learned *Ames* saith, *Cultus nullus, &c. There is no lawful instituted Worship,* (saith he) *but what God is the author and appointer of,* *Med. pag. 278. c. 13.* And his fresh-suit against Ceremonies, was written purposely to beat down humane Inventions in Gods Service. And you may find the Judgment of the *Puritans*, in a Book called *English Puritanism*, C. 1. *Whatsoever is done (say they) in the Service of God, Moral or Ceremonial, must be of Gods own Institution.* In the Reign of King *Charles* the First, you find multitudes of holy men denying to own any thing in the Service of God, but what was of his own appointment, and denying that the Church had power to constitute Rites and Ceremonies in Gods

Gods Service. Of this sort were those godly and learned men that went to *New England*, and other places; and the learned Assembly of Divines, called in the nineteenth year of his Reign, declared their mind about Gods Worship, in these words, *The acceptable way of worshipping the true God, is instituted by himself, and so limited to his own revealed Will; &c. That he may not be worshipped any way not prescribed in the Scriptures*, Conf. page 67. c. 21. The Congregational men are of the same mind in their most solid Confession of Faith, *Conf. p. 37. c. 22.* And how many thousands are there in our present Kings Reign, that dare not for Conscience sake subscribe to, or own any Ceremony in the Worship of God, or any mode of Worship, but what is of his appointment? I have been the more tedious in relating these Particulars, that you may see that it is no new thing to deny the Church Power, *to institute Rites and Ceremonies in the Worship of God.* But from all, I shall thus argue, If the Primitive Church did not dare to institute Rites and Ceremonies in Gods Worship, and if this practice was not from the beginning, but came in when ignorance increased amongst Christians, and was alwayes opposed by the most Religious; and as the Light of the Gospel increased, opposition to this Principle increased: we must then conclude, That God hath not left it to the power of any Church to constitute Rites and Ceremonies, but that he hath appointed all things that may be lawfully used in his Worship.

Consid. 3. It will further appear that it's not left to the Church to appoint Rites and Ceremonies in the Worship of God; for when the Jewish Church, or any Member of it did do so, they were severely punished and reproved of the Lord; Read the sin and punishment of *Nadab* and *Abihu*, *Lev. 10. 1, 2.* Their sin, you see, was in burning the Sacrifice with a fire not appointed by God; and is this any more than to pray by a stinted Liturgy, or to follow mens Traditions in Gods Worship? and yet destroyed for it by a fire from Heaven. When the Ark of God was to be removed upon any occasion, the Priests were to cover it, that no hand might touch it, and so to carry it upon their shoulders to the place of rest. Now this Order was violated, in bringing the Ark upon a Cart, *2 Sam. 6. 3.* And *Uzzah* put forth his hand to hold it, when ready to fall; but the Text saith, *That God smote him for his error or rashness*, vers. 7. These are but small things in mens eyes, and have a greater pretence of convenience than we can pretend for our Ceremonies; yet you find the Judgment of God falling upon *Uzzah*, for going from Gods Word in these things. And our Saviour reproved the Pharisees, when they complained that his Disciples transgressed the Traditions of the Elders, and would not wash their hands when they eat bread, *Mat.*

15. 2. This was a Ceremony appointed by the Elders, and seemed very decent and comely; yet Christ maintains his Disciples in the refusal of it, and sharply reproves the Pharisees, and condemns their Tradition as vain and sinful. From this I thus conclude, Seeing God did severely punish and reprehend such as brought their own Inventions to his Worship, though they were but Ceremonies and Circumstances, it is not like that he hath given liberty to any to appoint Rites and Ceremonies, and to add them to his Institutions.

Confid. 4. No parts of Worship are lawful, but what are appointed by Christ; but when men institute Rites and Ceremonies, and add them to Gods Institutions, they become parts of Worship; therefore it is not in their power to institute Rites and Ceremonies, and to add them to Gods Worship. The Proposition is granted by the Authors of the Objection; therefore I shall at present prove the Assumption, *That the Ceremonies being instituted and added (as they are) to Gods Worship, become parts of the Worship.* Bellarmine ingenuously confesseth, *That the Ceremonies are a part of Divine Worship,* Tom. 3. de effect. Sacrl. 2. c. 31. And our Prelates (though they are not so ingenuous as to confess it) seem to be of the same mind; for are not remembrances, and instructions concerning pureness, and such like duties, really and properly Religious Worship? And our Ceremonies are such things as these; they allow them state in their VVorship, they have the same use and end that other parts of VVorship have, and they urge them with the same, or greater rigor, then they do hearing the Word, Praying, and other substantial Duties, and count the best service done without them, imperfect and slovenly. This Truth will further appear by these following Arguments.

Arg. 1. If Divine Worship be divided in Moral and Ceremonial, then Ceremonies are part of Divine Worship; The Antecedent is granted by our Divines, who do usually divide Divine VVorship into Moral and Ceremonial: The consequence is true; for every *species*, as it is a species, is part of his *genus*; but Religious Ceremonies, are species of Religious Worship, therefore they are parts of it.

Arg. 2. All outward means instituted and set apart, to express and set forth the inward VVorship of God, are parts of Divine VVorship: but the Rites and Ceremonies of the Church are such, therefore parts of VVorship.

Arg. 3. VVhere the essential causes of Divine VVorship are, there is Divine VVorship; where there is the same use and end properly religious, there be the essential causes of Divine VVorship: now this is in the Rites and Ceremonies of the Church, therefore they are parts

of VVorship. Having now proved the Ceremonies to be part of VVorship, and that they want nothing but Gods Command to make them True VVorship; Therefore the conclusion is evident, That it is not in the power of any Church, or men in the world, to institute Rites and Ceremonies, and to add them to the VVorship of God.

Confid. 5. VVe must use these Rites and Ceremonies, in the VVorship of God, in Faith, or else we sin, and the Church sins in the instituting of them, if they cannot be used in Faith; *Rom. 14. 13. Whatsoever is not of Faith, is sin:* But it is impossible to use them in Faith, seeing they are not of Gods appointment; for we cannot believe that any thing pleaseth God but what he commandeth: therefore the Church hath no such power to Institute Rites and Ceremonies, and to add them to Gods Worship, for then we should be put upon a necessity to sin in the Worship of God.

Confid. 6. It seems that the Church hath no power to institute Rites and Ceremonies in Gods Worship; for the Commands of God concerning his Worship are Universal, and do forbid all Inventions of men in the Worship of God, as well as in Doctrine; and in Ceremonies, as well as in any other part, read *Deut. 4. 2.* Here all additions to the Commands of God, whether in Ceremonies or any thing else, is absolutely forbidden. And *Pelican*, on this place, saith thus, Ceremoniandum, &c. *In Ceremonies we must hold us strictly to the Word of God, lest we should transgress either in number or in form, if mens Traditions were to be followed.* And *Bucan.* saith, *In things appertaining to Worship, we must attend for direction unto the Word of God, and not to humane Traditions,* Loc. 33. q. 15. And in another place he saith, *That no humane Ceremonies ought to be used, but those that are appointed and commanded by the authority of the Son of God.* Read also *Deut. 12. 32.* there are additions to the things that God hath appointed, as well as to his Word, forbidden, and every thing forbidden to be done that God hath not commanded; to the same purpose are the words in *Prov. 30. 6. Rev. 22. 18. Numb. 9. 3. & 5. Ritibus, &c. It is not lawful for any of their own will, either to add or diminish from the Rites and Ceremonies divinely instituted,* saith a learned Divine on the place. There are many other places, from whence it is clear, that all additions (whether in Ceremonies, or any thing else) to Gods Worship, are absolutely forbidden.

Confid. 7. It will appear that the Church hath no power to constitute Rites & Ceremonies, and that all such Rites & Ceremonies used in the Worship of God are sinful; if you consider that God alone is wise enough to know what is convenient for his Service, and that Christ is the Head

Head and King of his Church, and to him belongs the power of making Laws and Constitutions for his Church ; and whosoever takes upon him to invent or add any thing to his Worship, puts himself in Christs place, and so becomes Antichrist, and all such Laws or Constitutions Antichristian ; and if we say, That Christ hath not appointed all things necessary and convenient for his Worship, we must needs conclude him unfaithful in his Office, and void of care over his People ; which is too great an iniquity for any body to think : therefore we must conclude, that he hath ordained all things necessary or convenient for his People in worshipping of him, and that all Rites and Ceremonies appointed by any other power, are sinful.

Confid. 8. If this liberty of instituting Rites and Ceremonies be granted to the Church, what have they to say against the Rites and Ceremonies, and Worship of the Church of *Rome*. The Church of *Rome* is by our Prelates, and all their Train, acknowledged for a true Church ; and then in the twentieth Article of the Church of *England*, there is power given to the Church to decree Rites and Ceremonies ; and therefore what can you say for your separating from them in their Rites and Ceremonies ? If you say, They urge them as necessary to Salvation. But the Church of *England* doth not so : however the Church of *England* presseth their Rites and Ceremonies with great penalties, even Excommunication, perpetual Imprisonment, and forfeiture of Estates : And besides they say, That our disobedience to the Rites and Ceremonies of the Church is a greater sin than any moral evil ; and what doth the Church of *Rome* do more ? The Papists say at the highest, but that their Ceremonies are necessary, Non ex, &c. *Not out of any necessity to Salvation, but out of the Churches Institution.* And Bonners Chaplain told Mr. Hawkes the Martyr, *That no Ceremonies (besides what Christ himself instituted) are necessary to Salvation, but only to Instruction.* And do not our Prelates say so much ? Ecclesiastical Constitution (saith he) doth change the nature of indifferent things ; and by virtue of the Commandment they become necessary ; mens Laws, while they are in force, commanding or forbidding, bind the Conscience as the Decalogue doth, Dr. Covell in his Pref. to the confut. of Dr. B. Apolg. And Dr. Burg. saith, *That they are ordained to be used necessarily in respect of order and peace.* Here is greater necessity laid on them, than the learned Papists do. So that the saying of our Divines against the Papists, may be well turned against our Prelates. *Hæc sua inventi, &c. They put these their Inventions before the Ten Commandments, and they punish them more grievously that do violate these, than those that transgress the Divine Commands,* Pet. Martyr in 1 Kings 8. For do not they urge

their inventions with more strictness than the weighty matters of the Law of God? and a refusal to conform to them, is far more inhibited, aggravated, censured, and punished, than Swearing, Murder, Adultery, Drunkenness, Blasphemy, &c. Both Preachers and People are Fined, Imprisoned, Banished, Excommunicated for not conforming to them: And the Papists do make the Ceremonies no more a part of Worship than the Prelates do. Take the words of *Cassander*, *I conceive that to be false, (saith he) that any of ours should have taught those external Rites and Ceremonies, to be Worship necessary to procure Justification before God; neither is any other thing attributed to those Rites, but that their external Observation may admonish of the true internal Worship, and might by the hand lead us therunto.* And do not our Prelates lay as much in the Preface before the Common-Prayer-Book? And how often doth *Hooker* speak to the same effect? The Papists attribute no greater effect to the Ceremonies than our Prelates do, neither do their Doctrines of Ceremonies in any wise differ; neither can our Prelates except against Popish Rites and Ceremonies, but by owning the Truth, and denying all such power to any Church; and conclude that all Rites and Ceremonies, not instituted by Christ, are not to be added to, nor practised in, his Worship; and if they be, that they are sinful and unlawful. And so I have proved the second Answer, *That Christ hath instituted all Rites and Ceremonies for his Worship, and hath not left it in the power of any Church; and that all their Inventions and Additions to Gods Worship, are sinful and wicked.*

Ans. 3. As for necessary Circumstances of Worship, such as natural circumstances of every moral action, as well as Worship, such as time, place, &c. they are in no wise of the same nature with the Rites and Ceremonies of the Church; and such circumstances are in the general required where the action is required; and particularly to be determined by every private Christian, as to his private Worship; and by every Congregation or Society of Christians, as occasion falls out; and to be done according to the general Rule, *1 Cor. 14. 20.* But it is not left in the power of Magistrates or Ministers onely to appoint these things, nor to tie the Congregations to any particulars of them, but to leave them, as God hath, to be determined by their own conveniences, God having declared all places lawful, *John 4. 23. 1 Tim. 2. 8.* And the Saints took liberty to meet in Synagogues, in Houses, on Mountains, &c. And so for time, *2 Thes. 5. 17. 2 Tim. 4. 2.* and so for other circumstances. And by these Commands, the Saints under the Gospel are authorized to chuse any place or time for their Worship, according to the rule of Conveniency; and Magistrates are also by these Commands

Commands forbidden to hinder them of this freedom. And thus you have the second Objection answered, I hope, to the satisfaction of those that desire it.

Object. 3. It will be Objected by some, That it is true, that the Church hath no power to institute any Rites or Ceremonies contrary to Gods Word, but she hath power to institute such as are besides the Word, or, not commanded in the Word.

Ans. 1. To say that the Church hath onely power to institute such things as are *besides* the Command, but not *contrary* to the Command, is the same with what the Papists say; take their words, *Gregor. de Valent. Christus non, &c. Christ doth not* (saith he) *forbid that we make such Additions of Worship, which doth not repugn to the Law, but consents to right Reason, and so to the Will of God.* It were not hard to prove that all invented Worship by man, is contrary to right reason, which dictates to us, that God is to served according to his own Command; but I speak this, to shew how well the Papist and Prelates jump in their Principles.

Ans. 2. God forbid us not only to do that which is contrary to his Command, but that we should do nothing in his Worship that is *besides his Command*, or *without his Command*. Whatsoever the Scripture doth not require us to do in the Worship of God, it doth forbid us to do it; and whatsoever we may lawfully do in the Worship of God, the Scripture by commanding, it must make it lawful; and Negative Arguments from the Scripture about Worship are very strong. And to clear this, consider *Gal. i. 8. Though we, or an Angel from Heaven should preach to you, &c. besides, that which we have preached unto you, let him be accursed;* on which place *Austin* saith well, *Of whatsoever thing the question be, (saith he) I say not, If we, but if an Angel from Heaven shall tell us any thing besides that you have received in the Scripture, let him be accursed,* *Aug. Contr. liber. Petil. l. 3. c. 16.* And *Tertullian* saith, *That nothing is to be done in Discipline, of our own Heads or Wills.* And in another place saith, *Prohibetur, &c. That is forbidden that is not commanded.* Of the same mind was *Cyprian*, and others. And *Juel*, in the first Article, *Sect. 9.* alleadgeth for the Negative Argument. *Origen* concluding, *That in the Lords Supper, the bread is to be eaten, and not reserved unto the morrow, because that Christ did not command that reservation to the morrow.* And the words of *Luther* are very full in this Particular, *Ne quod, &c. We undertake no work in the things which appertain to Worship, concerning which we have not an express command of God, Gen. 21.* And *Polanus* saith, *Pertinet, &c. It belongs to the substance of a good work, that is be commanded of God, and therefore*

it is required (saith he) that the Worship of God, and every thing appertaining therunto, be commanded, Synt. l. 8. c. 1. And Melancthon speaketh to the purpose, Mundus, &c. *The World understands not* (saith he) *how great a sin it is to forge Worship without Gods Command.* Zanchy expoundeth those words of Christ, *Do this, Fac hoc totum, fac hoc tantum; Do all this, and this onely; and those places (Deut. 4. 2. Deut. 12. 32. Prov. 30. 6.) do forbid whatever is not commanded.* And Dr. Fulk pronounceth, *Even of Signs and Rites, we must do in Religion, and Gods Service, not that which seemeth good to us, but that onely which he commandeth,* Annot. on Phil. And Gallasius saith, *Nihil tale, &c. There is no such thing either done or instituted by Christ; therefore let us not deem our selves wiser than he or his Apostles,* Gall. on Exod. And to conclude, the Canon Law is full in this, *Is qui præst, &c. He who is President, if he say any thing, or command besides the Will of God, or besides what is evidently commanded in the Scriptures, let him be looked upon as a false Witness of God, or sacrilegious,* Caus. 11. q. 3. c. 10. From all that hath been said, it will evidently follow, that God forbids what is besides his Command in his Worship; and that nothing is lawful in his Worship, but what he commands; and that it is Gods Command that makes any thing lawful in his Worship.

Ans^r. 3. God severely punisheth, and sharply reproveth those that did act any thing in his Worship that he did not command, or that was besides his Command; therefore no Church hath power to institute such things as are besides his Word. God makes this the emphatical Character of a Worship that is abominable, and which his Soul abhorreth, *That he commandeth it not,* Jer. 19. 5. Jer. 7. 31. Though the things they did in both these places were abominable, yet that which God reproveth them for, is, *That he commanded it not; There's no other Reason* (saith Calvin on the place) *to reprove all superstition, but that it wants the Command of God.* Besides, when God judgeth persons for their Inventions in his Worship, he gives this Reason, *Because they did that which he commanded not.* So it was in the Case of Nadab and Abihu, Lev. 10. 1, 2. The Charge that is against them, is, *That they offered strange fire before the Lord, which he commanded them not: They presumed to worship God with other means than he had appointed.* The most learned Dr. Ames saith, *That the Sons of Aaron are here condemned for bringing strange or ordinary fire to Gods Worship, as doing that which God hath not commanded; and yet had not otherwise forbidden, than by providing fire proper to his Worship, and not appointing any other to be used in the Tabernacle; and this is the very Plea we make against Ceremonies of humane Institution in Gods Worship.* God had no where expressly forbid them to use strange fire,

fire, but he had not commanded it, and therefore God destroys them with fire from Heaven. Take the scope of the words from an English Bishop, *We may hence learn, and settle in our hearts* (saith he) *with what severity the Lord challengeth and defendeth his Authority, in laying down the way and manner of his Worship, not leaving it to any Creature to meddle with, but according to prescription and appointment from him. Content he is that men shall make Laws for humane matters, &c. but for his Divine Worship, he only will prescribe it himself; and what he appointed, that must be done, and that onely, or else Nadab and Abihu their punishment expected, that is, Gods wrath expected in such manner as he shall please.* Bish. Babington on the place. The sin of Uzzab (formerly mentioned, for which he was struck dead) is of the same nature, for he did not therein transgress any express command of God, so that the provocation in his sin, was his intermeddling in the holy Things of God, relating to his Worship, without his Command. Furthermore, our Saviour in *Mat. 15.* reproveth the washing of the Jews, and maintaineth his Apostles in their nonconformity to it, because it was besides his Command, or not commanded by him. From all it follows, that it is not in the power of any Church or People to institute any thing in Gods Worship, *besides what he hath commanded, or without his Command.*

Ans. 4. All Worship that is not of Gods own appointment, or *besides his Command,* is of mens own chusing or devising, and after the imagination of their own hearts; but God stigmatizeth such a Worship with the Character of his own hatred; so in *Numb. 15. 39. 1 Kings 12. 33. Isa. 66. 3.* These places shew the anger of God, against such as follow the imaginations of their own hearts in his Service. And our Saviour rejecteth the washing of the Pharisees, and calls their Worship *Vain,* because it was after the Traditions of men, *Mat. 15.* Therefore none have power to devise any thing in the Worship of God, but what he himself commandeth.

Ans. 5. Whatsoever is *beside the Command of God in his Worship,* is contrary to his Command; for it is a true Rule in Divinity, That whatever is *prater Scripturas, besides the Scriptures,* is, *contra Scripturas, against the Scriptures;* for the Commands of God (such as *Deut. 4. 2. & 12. 32. & 17. 20. Prov. 30. 6. Rev. 22. 18, 19.*) do forbid all Additions; and although things invented by men, are not besides those particular Commands to which they are added, yet they are against the general Command that forbids all Additions; and the particular Commands considered complexly, as they make a perfect rule for Worship; And the not commanding of a thing by God in his Worship,

is a real forbidding of it. From whence it appears, that it is sinful to appoint a thing in Gods Service, *besides, or without his Command.* I might farther shew, for satisfaction to this Objection, that those things that are appointed by men, *besides the Command of God,* are unlawful, because they reflect on Christs Wisdom and Faithfulness to his Church, and cannot be done in Faith, and are not for the honour of God. For a Bishop saith true, *That it is rather a disgrace than an honour to God, to worship him either against or besides his own Rule;* Bish. Andr. on the second Commandment. I hope you are satisfied that the Word of God is the perfect Rule of his Worship, and that it is in the power of no man or company of men, to institute any part of Worship, or any Rites or Ceremonies in his Worship, nor to add any thing to, nor practise any thing in Gods Worship, but what he hath commanded, and they that do otherwise do sin. If you are convinced of this Truth, strive to walk up to it.

Question, *Where, or in what place is God to be worshipped under the Gospel?*

Ans. No part of Religious Worship is now under the Gospel, either tyed unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped *every where,* in Spirit and Truth, *John 4. 21. Mal. 1. 11. 1 Tim. 2. 8.* And God requires that his Worship be performed by each man by himself in secret; all men should pray in secret, *Math. 6. 6.* which place commands every man alone to worship God, and that it should be done in a private place, (this reflects upon the practice of some that make little conscience of going to seek God in their Closets, but wil fall to their private devotions in the *publick Assemblies.*) We have the same duty pressed *Ephes. 6. 18.* which shews that this duty is to be performed often, and to be persevered in to the end. Besides this, God requires that he should be worshipped in private Families, each Family alone should worship God, *Jer. 10. 25. Deut. 6. 6, 7. 2 Sam. 6. 18, 20. Acts 10. 2.* And this should be done by every Family daily, *Math. 6. 11.* Besides, God requires to be worshipped in the publick Assemblies of his People, which are not carelessly nor wilfully to be neglected or forsaken, when God by his Word or Providence calleth thereunto, *Isa. 56. 6, 7. Heb. 10. 25. Prov. 8. 34. Acts 13. 42. Luke 4. 16. Acts 2. 42.* But here I desire you to consider this Position concerning publick Worship.

Position. It is not the place, nor the command of the Magistrate, that makes the Worship publick, but it is the right administration of the publick Ordinances of God, such as Preaching, Administ'ring the

Sacra-

Sacraments, and Praying, &c. in a Congregation or Assembly of People: and though such a Congregation should be driven, by persecutions, to keep their Meeting (to worship God) in a secter or private place, or by night, yet it is true Publick Worship; yea, though the Magistrate should forbid them to worship God so, and punish them for so doing. The truth of this *Position* will appear, if you consider,

Confid. 1. Christ gives his People under the Gospel, liberty to worship him in any place, and that they are not tyed to any place more than another; and this is part of the freedom purchased to them by *Christ*: The Jews under the old Testament were bound to perform their publick Worship in *such a place*, but it is not so under the Gospel. See what the Prophet *Malachi* saith of the time of the Gospel, *Mal. 1. 11. In every place, that is, in any place where they meet.* And our Saviour in *John 4. 21.* doth fully declare this Truth, where, in answer to the Womans Question, he saith, *That the hour cometh, when ye shall neither in this Mountain, nor in that Mountain, nor yet at Jerusalem, worship the Father; that is, under the Gospel the Worship of God shall not be tyed to places, but where God calls his People by his Providence, there they shall worship him.*

Confid. 2. God under the Gospel hath consecrated no place nor places, nor commanded any such to be consecrated under the Gospel; therefore all places are alike, and this or that place to be chosen according to conveniency.

Confid. 3. Christ and his Apostles met to worship God, sometimes in Houses, *Acts 28. 23. & 30. 31.* Here you see the publick Worship performed in an House, and you shall find *Paul* administering the Lords Supper in a private House, and by night, *Acts 20. 7, 8.* Christ himself performed the publick Ordinances in a House, *Mat. 26.* They sometimes met in Temples and Synagogues, *Acts 3. Acts 17.* They also met sometimes in the Fields, for the performance of Gods publick Ordinances, *Mat. 3. 1.* And Christ preached on a Mountain, *Mat. 5. 1.* and so 6th & 7th of *Mat.* He also preached by the Sea side, *Mat. 13. 1.* *Paul* did the like, *Acts 16. 13.* I might give you many more instances of the like nature, but the thing is clear. I might also add the Practices and Examples of the Primitive Churches for many years, who met (for the performance of the publick Worship of God) in private Houses. From all which I thus argue: If places do add nothing to the Worship of God under the Gospel, and Christ hath left us free to chuse the convenientest places for his Worship, according to the providence that we are under; and this liberty is part of his purchase, and not to be lost by us, and he hath neither himself consecrated, nor ordered

any other to consecrate any places for his Worship, and he hath, and his Apostles after him, performed the publick Worship of God in private Houses, on Mountains, by the Rivers side, &c. Then the place doth not make the Worship publick; but where Worship is rightly performed by a Congregation of People in a private House, it is publick Worship, as well as if it was performed in a publick place. Neither doth the command of a Magistrate make the Worship publick, for then there had been no publick Worship in the time of Christ and his Apostles, and some hundreds of years afterwards: for the Magistrate did forbid their Worship, and persecuted them from place to place; yet none dares deny but that that Worship was publick Worship. From whence I conclude that, that Worship which is performed in a Congregation of People, according to Gods Word, although it be in a secret place, and *without*, yea, *against* the command of the Magistrate, is true publick Worship, and we are bound to attend upon it as such. From all that hath been said, I draw this wholesome advice to such as are pressing us to go to those publick places (commonly called Churches) under pretence of performing the publick Worship of God, and that the Magistrate commands us to meet in those places. I advise such to consider whether if they were conscientious in this their admonition, they would not press us to go to the Assemblies of the Saints, where they are driven by the Prelatical persecution, and where the publick Worship of God is performed according to his Word, without the mixture of mens Inventions: for this Worship is acknowledged, by all that fear God, to be true; the other denied by some, and questioned by others, but absolutely condemned by Gods Word.

Question. Whether it be lawful to joyn with those called the Church of England, in the Worship performed by them in their publick Assemblies?

Answer. I think it unlawful to joyn with them in their Worship.

Note. I take Worship in this place, as containing the whole of their Worship, or as a *totum complexum*, containing all the particulars of their publick Worship; and I think it unlawful to joyn with their Worship, so considered, for these three Reasons.

1. Because the persons performing their publick Worship are such as are not to be joyned with.
 2. Because the Worship performed, is such as is not to be joyned in.
 3. Because the effects of such a Communion, or joyning with them, are very dangerous.
1. *Reason.* The publick Worship of God, taken in the whole complex of it (at which the People of God ought to be present) ought to be

be performed ordinarily, by the Officers of the Churches of Christ, appointed for that work.

But the Worship performed by those called the Church of *England*, in their publick Assemblies, is not performed by the Officers of the Churches of Christ, — therefore the People of God ought not to joya in their publick Worship. It is clear, and granted by our Adversaries, that the publick Worship of God ought to be performed ordinarily by Officers appointed by Christ in his Church; that those that perform the publick Worship in the Church of *England*, are not such, I thus prove. Those that perform the publick Worship in the Church of *England*, are distinguished into these Orders, viz. *Lord Bishops, Priests, and Deacons*; but neither of these Orders are appointed by Christ to be Officers of his Churches under the Gospel: Therefore the Worship in the publick Assemblies, in the Church of *England*, is not performed by the Officers of Christs appointment in his Churches. That neither of these three Orders (as they are used in the Church of *England*) are Officers of Christs appointment in his Churches, will appear by speaking to each of them *divisim*.

First, It hath been often effectually proved, that Christ never instituted Lord Bishops for Officers in his Churches; we read not of their Names nor Office, as they are distinct from *Presbyters*, in the whole Book of God; for we find those who are *Bishops* called *Presbyters*, Tit. i. 5. *ἐπισβυτῆρες, Elders or Presbyters*; and the same are in the seventh verse, called, *ἐκκλησιαστικῶν, a Bishop*; and those who are *Presbyters*, termed *Bishops*, Acts 20. 28. *ἐπισβυτῶν, Overseers*; and we find the Offices and Officers appointed by Christ in his Churches, mentioned *Ephes. 4. 11. And he gave some Apostles; and some Prophets and Evangelists, and some Pastors and Teachers*. But here is no mention of a Lord Bishop, or a Bishop, distinct from *Presbyter* or *Pastor*, neither can they ground their Office on any Scripture. I shall speak of this more fully elsewhere, and at present say no more, but take that for granted, which most of the Bishops grant, (*that they are not of Christs Institution*) and their learned Friend Mr. *Stillingfleet* proves in his *Frementum*. If any would be further satisfied, let them read Mr. *Baynes* against *Episcopacy*, *Sweetnamus*, and Dr. *Ames* his *Bell. Enerv. T. 2. l. 3. p. 104.* But I shall conclude with what *Hierome* saith, *That it is more by custome, than by any Institution of the Lord, that Bishops are become greater than the Elders and Ministers*, Har. of Conf. Sect. 2. Tit. 11.

Secondly, The second degree of persons performing the publick Worship in the Church of *England*, are *Priests*; which Name is foreign to the New Testament, but as it is given to Christ, and to his Saints; and

this Name we have taken from the Papists, who believe that they offer a Sacrifice to God, for so they think their *Host* is : And the Papists had this Name either from the Priests under the Law, (and the assertion of such a Priesthood, is a denial of Christs coming in the flesh) or from the Priests of the Heathens, in conformity to whom they wear a white Garment ; but there is no mention of a Priest, as an Officer of the Church of Christ in the whole New Testament.

Object. Some will say, That the Priests in the Church of England are the same with the Presbyters in Scripture.

Ans. The Priests of the Church of *England*, are not the same with the Presbyters spoken of in the Word of God, for those had power of Ordination, but these have not ; there was no other Order to govern those, but these are to be governed by Lord Bishops. This will appear more fully by this Argument.

Argument. If the Priests of the Church of *England* are neither called by a Church of Christ, nor Ordained by Officers of Christs appointment, then they are not the same with the Presbyters mentioned in the New Testament : but the Priests of the Church of *England*, are neither called by a Church of Christ, nor Ordained by Officers of Christs appointment, therefore they are not the same with the Scripture Presbyters. The Scripture way of making Presbyters, was the Call of a Church and Ordination ; but the Priests of the Church of *England* do disown the Call of a Church, and think it not necessary for to constitute their Office. As for Ordination, they receive it from Lord Bishops, which are no Officers of Christs appointment. I conclude then, That the Priests of the Church of *England* are not the same with Scripture Presbyters, nor Officers appointed by Christ.

Thirdly, Deacons are Officers appointed by God in his Word, but the Church of *England* reserves only the Name, and perfectly change the Office of a Scripture Deacon, so that the Church of *England* have no ground in Scripture for their Deacons : for the Deacons that Christ appoints, are to be approved men chosen by the Church, to take care for the necessities of the poor belonging thereunto, and other outward occasions of the whole Church, by the collection, keeping, and distribution of the Alms, and other supplies of the Church, set apart, and commended to the Grace of God therein by prayer, Acts 6. 3, 5, 6. Phil. 1. 1. 1 Tim. 3. 8, 9, 10, 11, 12, 13. These are the Deacons appointed by Christ : but the Deacons of the Church of *England*, are to be men ordained by a Lord Bishop, to read Service, Preach, and Baptize, when ever they are licensed thereunto. So that the Office appointed by Christ is rejected by them, and their Deacons become Antiscriptural, for Christ appoints no such Officer as a Deacon to perform his Worship ordinarily in his Church.

As for the other names that are amongst them (such as Arch-Bishops, Deans, Canons, Prebendaries, Arch-Deacons, Parsons, Vicars, &c.) they do not pretend to derive them from Scripture, but borrow them from the Popes Pontifical. So then you see that the publick Worship in the Church of *England* is not performed by the Officers appointed by Christ in his Churches; Then this conclusion is clear, *That the People of God ought not to join in the publick worship now performed in the Church of England.*

2. *Reason.* There is no communion to be had in a publick Worship performed by Antichristian Ministers: but the Ministers of the Church of *England* are such; therefore there is no communion to be kept with them in the Worship performed by them. Christ calls, and solemnly chargeth his upon the penalty of most dreadful Judgments, to separate from every thing of Antichrist, *Rev. 18.4. & Rev. 14.9, 10, 11.* where we have a clear charge to separate from Antichrist, and all his. That the Ministers that now perform the publick Worship in the Church of *England*, are Antichristian, I shall prove by these several Arguments.

1. *Argument.* Those that act by the power and virtue of an Antichristian Office and Calling, are Antichristian; but the Ministers of the Church of *England* act by such a power, therefore they are Antichristian. The Ministers of the Church of *England* act by the power and virtue of Lord Bishops; for by them they are Ordained, and from them they receive their Callings; but the office and power of Lord Bishops is Antichristian, for they are not from Christ, but they are set up in opposition to Christ; there is not a word for them in the Scriptures, but their office and power is contrary to the express Commands of Christ, *Mat. 20.29. Mark 10.42. Luke 22.25, 26. 1 Pet. 5.3.* And further, the office of Lord Bishops is derived from, and only to be found in the Papacy. The University of *Geneva* say, *That they hold the whole Episcopal degree of Lord Bishops, over their fellow Elders, to be false, and destitute of all true Foundation.* These *Genev. 71.* And *Marlarm* on the Revelation, saith, *That they are in Office under Antichrist;* and calls them, *The Tail of Antichrist.* I might add many more Testimonies to the same purpose; but seeing that Lord Bishops are Antichristian, and that the Ministers of the Church of *England* are ordained by them, and act by virtue of their Office, then it follows that those Ministers are Antichristian.

Object. Some say that the Bishops ordain their Priests as they are Presbyters, and not as they are Bishops.

Ans. Those that would fain have some pretence to own the present Ministry of the Church of *England*, are necessitated (in this) to say that;

that which is contrary to common sense, and the constant Doctrine and Practices of Lord Bishops; for do they not say, *That to them belongs the sole power of Ordination?* And doth not their late practice (in calling out so many Ministers ordained by Presbyters, that would not be re-ordained by them, and in re-ordaining those they kept in, and continually asserting Ordination by Presbyters invalid) sufficiently declare that they ordain as Bishops, and not as Presbyters.

2. *Arg.* Those that deny the Offices of Christ, and engage against them, are Antichristian; but the Ministers of the Church of England (as well as the Popish Priests) do deny the Offices of Christ, and engage against them, therefore they are Antichristian. The Bishops of the Church of England, together with their Priests, do deny and oppose the Offices of Christ, as well as the Pope and his Ministry; as appears,

1. The Pope with his Ministry, do wickedly take upon them to decree Rites and Ceremonies, Canons and Institutions, besides the Word of God; and in the place of Christ give Laws to his Churches, and impose them upon his People, with most dreadful *Anathemas*: So also do the Bishops of the Church of England with their Ministry, invent Rites and Ceremonies, Canons and Institutions, besides the Word of God, and give Laws, in the place of Christ, to his Churches, and impose these things, thus invented by them, upon the people, with the most dreadful penalty of Excommunication, and other terrible punishments.

2. The Popish Ministry do subscribe to all the Orders in their Hierarchy, such as Popes, Cardinals, &c. The Ministry of the Church of England do subscribe to their Hierarchy, and to all the Orders therein, such as Arch Bishops, Lord Bishops, Deans, &c. all which are as much contrary to Gods Word, as Pope, Cardinal, Patriarch, &c. are. And in this their instituting and subscribing to these Orders, they do deny the Office of Christ, to whom alone belongs the making of Laws, and the appointing of Officers in his Church; and in this the Ministry of the Church of England declare themselves as much Antichristian as the Pope and his Ministry do.

3. The Pope and his Ministry do dethrone Christ, who is the onely Lord of his Church, and do, contrary to his Command, *Matth. 20. 25. 1 Pet. 5. 3.* *lord it over the Consciences of his People, commanding things at their own pleasure*: And in this the Ministry of the Church of England are no less concerned than the *Romish*; for do not they lord it over the Consciences of Gods People? impose their own Inventions, and persecute men for not obeying, giving no reason for their Institutions, but

but *ſic volo, ſic jubeo*, their pleasure, they will have it ſo.

4. The Pope and his Miniſtry do oppoſe Chriſt, and deny his Offices, in that they forge a Worſhip of their own heads, and force all to conform to it; and in this our Prelates and their Priests come not ſhort of them, for they own and ſubmit to a preſcribed form of Worſhip invented by men, and impoſed ſolely by their Authority, and own all the Ceremonies preſcribed by the pretended Church of *England*, and they impoſe all this upon others, with ſevere penalties, notwithstanding that it is Chriſts Prerogative to inſtitute his own Worſhip.

5. The Pope and his Miniſtry do deny the Offices of Chriſt, in inſtituting, ſubſcribing, and ſubmitting to Laws, Conſtitutions, and Ordinances that are contrary to Gods Word: ſo do the Miniſtry of the Church of *England*, for they own and acknowledge that there are other Lord Biſhops of his Church beſides himſelf, which is contrary to *1 Pet. 5. 3. 1 Cor. 12. 5. Ephes. 4. 5.* That men may and ought to be made Miniſters by theſe Lord Biſhops, contrary to *Heb. 5. 4. Acts 14. 23.* That Prelates, Chancellors, with their Suffragans, have power to caſt men out of the Church, contrary to *Mat. 18. 16, 17. 1 Cor. 5. 4.* That all their Orders of Deans, Canons, &c. are lawful and neceſſary, evidently contrary to *1 Cor. 12. 18. 28. Rom. 12. 7. Ephes. 4. 11.* where we have the Offices that Chriſt hath appointed as ſufficient for the perfecting of the Saints. I might here mention their Lyrurgy, and Ceremonies, and many things amongſt them evidently againſt Scripture, which proves that they deny the Offices of Chriſt; but it is clear, that they ſet themſelves in Chriſts place, and deny his Offices, and ſo evidently declare themſelves limbs of Antichriſt, therefore there is no communion to be kept with ſuch in their publick Worſhip.

6. Thoſe that deſign the ruine and deſtruction of Godlineſs, are not to be communicated with in their publick Worſhip: but the preſent Miniſtry of the Church of *England* do deſign the ruine of Godlineſs, therefore they are not to be communicated with. That the Miniſtry of the Church of *England* do deſign the ruine of Godlineſs, doth evidently appear, if you conſider,

1. *Conſid.* That the Miniſtry of the Church of *England* have made it their buſineſs, ſince their return to their power, to put down the powerful Preaching of the Goſpel, which is the readieſt way imaginable to deſtroy Godlineſs; For *Faith comes by hearing; and how can we hear without a Preacher?* But the Biſhops with their Train, have aſſerted that there was too much Preaching in *England*; and they do what they can to hinder it; and that will appear, if you conſider,

2. The many Pariſhes that are in *England* and *Wales*, and wherever they

their power reacheth, without any Preachers supplied with a Common Prayer-Book, while the Peoples Souls are starved for the Word of God, and they admit such to their Ministry as never pretend to preach, of which kind I could name scores.

2. Consider the many able Preachers of the Gospel that they have silenced; and deprived of liberty to preach the Gospel; and the many Lectures that they have put down, where many Souls used to be converted; and in this they have discovered their enmity to the prosperity of the Gospel sufficiently; they may most of them boast as Bishop Wren did formerly of his Diocess, that they have *scarcely left a Lecturer therein.*

3. The many Pluralities they have, one man enjoys six or seven places; I know some that have nine or ten places apiece, and they supply these places with Curates that cannot preach. So that from all these, besides the discountenancing of all amongst themselves that do preach often, commanding them to preach but once every Lords Day, it appears clearly, that these men do what they can to hinder the preaching of the Gospel, and so to extirpate and destroy Godliness.

2. *Confid.* It appears that the Ministry of the Church of England do endeavour the ruine and destruction of Godliness, if you consider the number of Godly Preachers (*men gifted of God for that Work*) they have cast out of their places, and the many ignorant, scandalous and wicked persons they admit to the Ministry, filling most Parishes in England and Wales, and where-ever their power reacheth, with common Swearers, Drunkards, and ignorant fellows that understand *nothing in the things of God*, admitting any man that will but own their Hierarchy, and take the mark of the Beast in his forehead, while they stop the mouths of Godly and able Preachers, that are Orthodox and sound in the Faith, and strive to worship God according to his Word; yea, their enmity appears in that they admit *Arminians*, (for such are most of our Priests) *Socinians*, and persons full of errors in Fundamentals, so that they own their Hierarchy; and is not this a ready way to destroy Godliness?

3. *Confid.* It appears that the Ministry of the Church of England endeavour the ruine of Godliness, in their persecuting of Godly People, and their stirring up of the Magistrates to make Laws against the People of God, that they may not worship God in Spirit and in Truth, according to their Consciences. We have daily testimonies of this; for who do persecute the People of God, and stir up the Civil Magistrate to do the like, but the Clergy of the Nation? They will not suffer the Saints to edifie one another in their most holy Faith; and how destructive

destructive this is to Godliness, let all men judge.

4. *Consid.* That the design of the Ministry of the Church of England, is to destroy Godliness, is discovered by their wilful abusing of Gods Ordinances, denying of some, and abusing others; and this is a ready way to destroy Godliness. They deny the *Communion of Saints*, the separating of the *Godly from the wicked in Churches*; they deride and contemn this, although this sovereign Institution of Christ is clear in Scripture, *1 Cor. 1.2. & 5.12. 2 Cor. 6.17. Rev. 18.4. John 15. 19. & 17.6. Acts 2.40. & 19.9. Phil. 1.5. Acts 2.41.* with many more that I might mention. They also deny persons so gathered in Churches, *any power* in ordering things among themselves, although it be an Institution of Christ, *Acts 1.23. & 6.3,5. & 14.23. 2 Cor. 8.19. Math. 18.17. 1 Cor. 5.4.* They deny also that the Officers are to be chosen by the common Suffrages of the Church, although that is the appointment of Christ, *Acts 1.15. & 6.1,2,3,5. & 14.23. & 1.23,26. & 9.26,27.* These Institutions they deny; and they highly abuse other Ordinances; they abuse Prayer, in crying down the Spirit of Prayer; making a mock of praying by the Spirit; and hindring the People of God to pray together; and imposing a Liturgy upon them, invented first by the ignorant Pope Gregory, and filled with vain repetitions and responses, and hinder them to exercise the Gifts that the Lord bestows upon them; they abuse Baptism, in adding to the Institution of Christ their own idolatrous invention of the sign of the Cross; and by giving Women liberty to Baptize, contrary to *1 Cor. 14.34. 1 Tim. 2.12. Mat. 28. 18,19,20. Ephes. 4.11.* They abuse the Lords Supper by their idolatrous kneeling at it, and admitting all sorts of wicked persons to it; making no difference between the Godly and ungodly. And as for Excommunication, how do they make it to be a contempt amongst men, for they Excommunicate men for praying together, and serving God in their Families, and hearing good Sermons, and keeping close to Christ Institutions, while they suffer Drunkards, and Swearers, and Whoremongers unreproved: They will Excommunicate a man for not paying a Tythe Pigge, or Goose; or for not paying a Groat or two for Fees to the Parson; or for putting his Hat on at Sermon, where the Priest bath a Cap on; and if he thus excommunicated, and given to the Devil, be a good fellow, and not a godly man, they will for a groat or two take him from the Devil again, as being a man fit for their Communion. Thus they abuse the Ordinances of God; besides their Rites and Ceremonies, with which they pollute all the Ordinances of God, and make them contemptible before men; and how destructive this is to Godliness, let any rational man judge, for nothing is more advantageous

to Godliness, then that Christs Ordinances should be kept in their lustre.

4. We ought not to joyn with those in the performance of publick Worship that are Idolaters; but the present Ministers of *England* are Idolaters, therefore we ought not to joyn with them in the Worship performed by them. — That these Ministers are Idolaters, is clear from their Name, being called Priests: and their practice, in worshipping God by *Aldermans* not appointed by himself, or in another way than he hath said he will be worshipped in; and this they do by worshipping him after the way of the Common Prayer, which is a way not appointed of God, as you may see it effectually proved in a learned Discourse of Liturgies, in a Book entitled, *A Discourse of Liturgies with their Impositions*. Besides, these men act by virtue of an Office received from Idolaters, and offer up a service of meer humane Invention, once abused to Idolatry, with the Modes and Rites of Idolaters. And besides, they worship God in, or before the Creature *respectively*, in their cringing at the Table, or (as they call it) Altar, and their bowing at the Name of Jesus, and their kneeling at the Sacrament, and their appropriating their Service towards the East. And besides, do not they dedicate dayes and places to Saints, which they can never defend from being Idolatry? From all, I thus conclude, Seeing the persons performing the publick Worship in the Church of *England*, are no Officers appointed by Christ, but an Antichristian Ministry, such as design the ruine of Godliness, and Idolaters; it clearly appears, That it is not lawful for the People to joyn with them in the publick Worship performed by them.

2. *Reason*. The publick Worship that is performed in the Church of *England*, is such as is not to be joyned in. That Worship that is false, superstitious, idolatrous, is not to be joyned in by the People of God; but the publick Worship now performed by the Ministry of the Church of *England*, is false, superstitious, and idolatrous; therefore it is unlawful for the People of God to joyn in it.

That Worship that is false, superstitious, and idolatrous, is not to be joyned in by the People of God, is clear; because such a Worship cannot be performed in Faith, and is sinful, and accompanied with Gods Judgements, as the names of *Adultery*, *Whoredoms*, *Fornication*, by which the Spirit of the Lord doth frequently set it forth, doth abundantly demonstrate, and the frequent reproofs that God gives the Jews for their Idolatry and false Worship, *Isa. 57. 3, 8. Ezek. 23. 45. Levit. 20. 5. Jer. 13. 27.* and God chargeth his People not to joyn with them, *Hos. 4. 15. Amos 5. 3.* and in joyning with them, we shall (con-

trary,

rary to the Command of the Apostle, 1 Cor. 10. 7.) become Idolaters. And further, we are commanded to flee from Idolatry, 1 Cor. 10. 14. Therefore it is clear, we are not to joyn in it. — That the Worship ordinarily performed by the Ministers of the Church of England in their publick Assemblies is false, superstitious, or idolatrous; and this I shall prove in its several parts.

First, The Worship now performed in the Church of England, is false, which I thus prove.

That Worship that is not for matter and manner, according to Gods Word, is false; but the Worship that is now performed in the Church of England, is not for matter and manner according to Gods Word, therefore it is false Worship. — I have already proved that Gods Word is the perfect Rule of Worship, and if any doubts it, let them search the Scriptures, and see where a Liturgy is appointed there, whether all those Ceremonies and Postures practised by us, are mentioned there, find a Scripture for the reading of the *Apocrypha*, the publick Worship, and many other things done amongst us: no, the Scripture is silent in these things, and yet tells us how we are to worship God: And therefore seeing the publick Worship of the Church of England is made up of such things, it must needs follow, that it is false Worship, a Worship after the traditions of men, and not the Word of God; for false Worship is such a Service of God, as hath no Warrant from God himself.

2ly, The publick Worship now performed in the Church of England, is superstitious. *Superstition is described by Divines to be the opposite vice to Religion in the excess*, For it exhibits more in the Worship of God than he requires. And *Isidore in his Origin. Theol. l. 8. c. 3. p. 1009. saith, That Superstition is derived from supra statutum, and so imports a doing of something more than God requires.* And *Aquinas saith, That Superstition is that which exhibits Divine Worship, Vel cui non debet, vel eo non modo quo debet, Aquin. 2. 2a. q. 92. Art. 1. Either to him to whom it is not due, or in that manner that God doth not require; So that whatever is done in Gods Worship, without his appointment, is superstition; and those that worship God in a way not appointed by himself, or frame observations that have no foundation in his Word, are guilty of it.* Here *Zanchy is clear, Zanchy l. de vit. extr. cult. oppos. Col. 501, 502. In cultum ipsum excessu, &c. There is (saith he) a fault in Worship, by way of excess; if thou addest anything to what Christ hath instituted, or followest what is added by others; as if to the Sacraments, thou addest other Sacraments, if to the Sacrifices thou addest other Sacrifices; if to the Ceremonies of either Sacrament, thou addest other Ceremonies, which are all*

deservedly called by the name of Superstition. How then can the Church of England justify their Worship from superstition, seeing that their Worship is filled with their own inventions, and is besides the Rule of Gods Word? Is not their Liturgy *Supra Statutum*, and all their Ceremonies, and therefore superstitious? So then seeing the publick Worship performed in the Church of England, is not of Christs appointment, according to Gospel Rule, and the practice of the Apostles, it must be superstitious. Of this mind was *Ambrose, Zanchy, Pareus, Calvin, Ames, Andrews, Davenant.*

Thirdly, The publick Worship performed in the Church of England is Idolatrous.

Our Divines speak alwayes of a two-fold Idolatry.

First, When we worship that for the true God, that is not the true God, which is the Idolatry of the Heathens, and is forbidden in the first Commandment.

Secondly, When the true God is worshipped by false means, or by wayes invented by men, and not instituted by God; and this is forbidden in the second Commandment.

And of this mind are most of our Protestant Divines in expounding the second Commandment. And the Papists are counted Idolaters, not that they worship a false god, or that they worship Images for God, but because they worship the true God by false means, or by means not appointed of God: Now seeing the Worship of the Church of England is made up of Forms and Ceremonies, that were never appointed by Christ, it must needs be idolatrous: For as *Mr. Perkins* saith, *Vol. 1. p. 699. When God* (saith he) *is worshipped otherwise, and by other means than he hath revealed in his Word, that is Idolatry.* *Cultus Idolatrici, &c. Idolatromi Worshipi are all they which are appointed without the Command of God.* *Mel. Tom. 2. pag. 107.* And further, It is Idolatry when we worship God in, by, or before a Creature *respectively*, or with relation to the Creature. And is not their bowing at the Name of *Iesus* Idolatry? their criping at the Altar, where they say they worship God *with a respect* to the Altar? and their kneeling to the Sacrament is also Idolatry, for the kneelers worship Christ in, or by, the Elements; and herein our Formalists, and the Papists, do perfectly agree, for the Papists say, That they adore *Prototypon per Imaginem, ad Imaginem, or in Imagine*; and that they give no more to the Image, but *relative or respectue* Worship. The *Rhemist* tells us, (*Annot. on Heb. 11. 21.*) *That they do no more but kneel before the Creatures, at, or by them adoring God.* *Franciscus a Sancta-clara* saith, *That Divine Worship doth not agree to the signs per se, but only per accidens; and he alleadgeth for himself, That the*

Council

Council of Trent (Can. 6. de Euch.) saith not that the Sacrament, but that Christ in the Sacrament is to be adored with Latria, *Expos. Aitc. Confess. Angel. Art. 28.* Bellarmine saith, *That, Symbola externa, &c. the outward signs are not to be adored by themselves, and properly, but Christ in the Eucharist,* de Sac. Euch. l. 4. c. 29. This is the idolatry of the Papists. Now see what our Prelates say, *When we take the Eucharist, we adore the Body of Christ; Per suum signum,* saith the Arch-Bishop of Spalato. *de rep. Eccl. b. 5. c. 6. Num. 138.* We kneel by the Sacrament to the thing signified, saith the Bishop of Edinburgh, *proc. in pert. Assem. par. 2. pag. 22.* Arch-Bishop of St. Andrews, in his Ser. at Perth, and Dr. Burgess, profess the adoring of Christ in the Sacrament. Dr. Morton maintaineth such an adoration in the Sacrament, as he calleth Relative from the sign to Christ; and Baybody defendeth him herein. And Dr. Burgess alloweth adoration to be given to the Sacrament respectively, and the Doctors in Oxford maintained the same Doctrine, in a discourse I had with some of them about kneeling at the Sacrament, and bowing to the Altar. Seeing then that kneeling (by the confession of kneelers themselves) is Divine Worship given by the sign to the thing signified, and done to the Sacrament respectively, or in relation to Christ; He that saith it is not Idolatry, must acquit the Papists from Idolatry, who say, *That they do not worship the Creature but respectfully.* And thus you see I have proved the publick Worship in the Church of England to be false, superstitious, and idolatrous. And having also proved that we are not to joyn in such a Worship, the conclusion is manifest, That we are not to joyn in, but perfectly to separate from, the publick Worship that is now performed in the Church of England.

3. Reason. The effects of our joyning with those called the Church of England, in their publick Worship, are very dangerous and sinful. For,

1. Effect. Persons that joyn with the Church of England, in their present Worship, will thereby draw guilt on themselves, and become guilty of the sin of false worshippers and Idolaters, and make themselves lyable to the judgments that God hath denounced against such.

2. Effect. Those that joyn in the publick Worship in the Church of England, will thereby either wound the Consciences, or sear them, and harden their hearts in; and therefore we should be careful what we do.

3. Effect. Those that joyn in the publick Worship of the Church of England, do thereby harden and encourage them in their idolatrous and false Worship, and in their persecuting the Saints that (according to their duty) separate from them; and do encourage them to go on in their

their persecutions and impositions ; what a dreadful thing is this ? who would have a hand in such a work ? I am sure it is the duty of every Saint to withdraw from them, (2 *Thes.* 3. 6. 8. & 14.) thereby convincing them of the evil of their wayes, not (by his sinful compliance) harden them in their wickedness.

4. *Effect.* Those that joyn in the publick Worship in the Church of England, do thereby cast a blot on the *Institutions* of Christ, as if they were not to be strickly kept to ; or blast their professions, making the world beleive, that they have not that value or esteem of Christ, and his *Institutions*, as they pretend to have.

5. *Effect.* Those that joyn in the Publique Worship in the Church of England, do exceedingly wrong the Children of God by their practice; for they encourage some that have backsliden, to go on in their backslidings ; others that are weak, to practise that which is contrary to their Consciences; others they do cause exceedingly to stumble, and not to know what to do ; and others they highly offend and grieve, contrary to expresse Precepts of Scripture, *Rom.* 14. 13. *Rom.* 14. 5, 20. 1 *Cor.* 8, 9, 13. 1 *Cor.* 10. 24. I wish all seriously to consider (Mat. 18. 6. *But who so shall offend one of these little ones which believe in me, it were better for him that a Millstone were hanged about his neck, and that he was drown'd in the depth of the Sea*) and to take care how they go on in any practice that offends the Godly.

Seeing then that this practice is of such dangerous consequence, and produceth such evil effects, it is very apparent that it is unlawful; so that I have (I hope) effectually proved the Assertion, that it is unlawful to joyn in the Publick Worship now performed in the Church of England.

That the Truth may be more clear, I shall endeavour to answer some Objections that are brought by some against it, —and they are these.

Object. 1. *Some do say that the Magistrate commands us to joyn in this Publick Worship that you have discoursed against, and we ought to obey the Magistrate.*

Ans. 1. It is the duty of all men to obey their Magistrates in all their Commands that are lawful and within their sphere (of which this is not) and that for Conscience sake.

2. Whatsoever power a Magistrate hath to command us to conform to the Institutions of Christ, yet he hath no power to command any thing in the Worship of God, nor command us to conform to any thing (as he doth in this) that Christ hath not instituted ; for a Magistrate is fallible, and hath no authority from God to do any such thing.

3. If we, in obedience to the Magistrates Command, do that which is a sin, or against our Consciences (as this is), the Command of the Magistrate will not justify us before God (for every man must give an account of his own work), nor satisfy our Consciences when wounded. *Israel sinned a great sin, in conforming to the Idolatrous Worship of Jeroboam, and suffered therefore the greatest of sufferings, in being removed out of God's sight, because they willingly obeyed the Commandment, Hos. 5. 11, 12. 2 King. 17. 21, 22, 23.* Let them instance the Statute-Laws of their Governours, upon this case, yet God is so far from accepting this Plea, that he aggravateth their provocation by it, *Mich. 6. 3, 15, 16.* So that in the present business the Magistrates Command will be no excuse.

4. For men to obey the Magistrate in things he hath no power to command (as this is) is to do the Magistrate great wrong, and indeed to become his enemies; for by complying with him in his unlawful Commands, and actively obeying, we encourage him in his sinful commanding, and harden him in sin, which is the ready way to bring destruction upon him; therefore they are the greatest friends of the Magistrate, that do rather suffer than do what he sinfully commands, as those three famous Martyrs did, *Dan. 3. 11* to the 25th; and all the Saints do, that disobey him in this thing.

5. Every man is to judge of what he doth, and to give an account of his wayes to God, and all the Laws and Commands of Princes are to be examined by the Word of God, and not to be absolutely obeyed, but as they are according to the Word: for every man ought to exercise a judgment of discretion in point of his obedience to a Magistrates Law; *"Non enim, &c. God will not (saith he) that we should make the will of any man the rule of our will and life, but he would have this: a priviledge reserved for Himself and his Word; and every pious mind: should alwayes consider whether what is commanded be contrary to, the Divine Command or no; and to this we must make use of the judgement of discretion. Bishop of Salub. Cont. c. 26. p. 153.* Else we should idolize them, and give them the glory due to God; and, contrary to *1 Cor. 7. 3.* should become servants of men: Therefore the Magistrate is not to be obeyed any further than he is the Minister of God, commanding that which is according to God's will; and this thing being not so, the Command of the Magistrate doth not bind, (*Coactive, &c. the coactive power of the Magistrate (saith one) doth not absolutely bind the Subject, but onely with this condition, except he would compel him to that which is unlawful: Therefore there is ever left unto Subjects a liberty of proving and judging in their own mind, whether that* which

which is propounded be ungodly and unlawful or not : and, if it be ungodly, that which the King threatneth, should be suffered, rather than that which he commandeth be done. Bish. of Sarisb. de Jud. cont. cap. 14. pag. 77. out of *Augustine*. So that I hope this Objection is clearly answered.

Object. 2. The Church commands us to joyn in the Publick Worship performed in the Nation, and therefore we should do it.

Answer. 1. The Commands of a true Church are highly to be respected.

2. A true Church hath no power to command any thing that God hath forbidden, nor any thing but what is according to God's Word ; neither can a Church commanding any thing that is sinfull, excuse us from sin in obeying it, nor satisfie our consciences ; neither are we to receive the command of a true Church without examining them, whether they be according to Gods Word or no, unless we do (with the Papists) make the Church infallible in her Commands ; therefore our joyning with the Church of *England*, in her publick Worship, being sinfull, we are not to do it, although a true Church should command us.

3. The Church of *England*, that commands us to this practice, is no true Church, and therefore not to be obeyed. I do not say, but that all the Christians in *England* are the true matter of a Church ; but I say, that the Church of *England*, considered as a National Organical Church, governed by Arch-Bishops, Bishops, Deans, &c. is no Church of Christs Institution, and therefore no true Church ; and it follows thence, that the commands of such a Church are not to be regarded.

4. When you say, that the Church of *England* commands you, you know not what the Church of *England* is. I could never yet meet with any that could resolve me what this Church of *England* is, that hath power to command ; and (as they say) we ought to obey : If they say, That the Church of *England* is all the People of God in *England*, they do not command us to any such practice, as to joyn in the false and superstitious Worship performed publickly in *England* : If they say, That the Lord Bishops are the Church, let them prove such an Office in the Word of God, and that they are taken for the Church : If they say, That the Arch-Bishops, Bishops, and the Clergy in the Convocation, are the Church of *England*, that hath power to command, let them prove that they are a Church, and then let them answer the Law of *England* that forbids them to discourse of any thing in the Convocation, much more to command any thing without the Kings leave ; and that makes all their constitutions invalid, unless they be commanded by Act of Parliament ; So that the Church that commands you to this practice, is an *Ens Rationis*, or an *Idea Platonica*, that hath no being, but

in the conceit of men, and therefore can give her Commands no authority in mens Consciences; neither have we any reason to obey her.

5. The pretended Church of *England* having no power from God to command us to any practice, we should witness against her Antichristian practice, in taking upon her a power that God never gave her, and should stick close to the Commands of the Lord Jesus Christ, and hinder any to lord it over our Consciences.

3. Objection. *We are Members of the Church of England, and every Member ought to obey that Church of which he is a Member, and joyn in her publick Worship.*

Answer. 1. A man that is a Member of a true Church, ought not to joyn in any thing that is corrupt in that Church; and it is his duty to examine the commands of the Church, and if they be not according to Gods Word, he is not to obey them, but (in his place) to declare against them; therefore supposing that we be Members of the Church of *England*, and that a true Church, yet seeing the practice that we are commanded to is sinful, we ought not to obey the command.

2. If you own your selves Members of the Church of *England*, seeing she is a false idolatrous Church, you should come out from her, and witness against her, not obey her sinful commands, *Rev.* 18.4.

3. How are you become the Members of the Church of *England*? To be born in such a Nation, doth not make us the Members of such a Church, for then all that are born in *Rome*, are Members of the Church of *Rome*; neither doth the living in such a Parish (which is a civil bound) make us Members of that Church; for then if a *Turk* lived in such a Parish, he must be a Member of that Church; neither doth Baptism make a man a Member of this or that Church: and if you say, That you have chosen to be Members of the Church of *England*, you sin in closing with a false Church not of Christs institution: So that all this cannot excuse you from guilt, if you practise according to her sinful command, and joyn with her in her publick Worship.

4. Objection. *If we do separate from the publick Worship now performed in the Church of England, we shall be accounted Separatists, and Schismatics; and that is a dreadful thing.*

Answer. 1. To separate from a false Church, is our duty, (*Rev.* 18.4.) and from a sinful practice in a true Church, (*2 Tim.* 3.5. *2 Thes.* 3.6. *Rev.* 2.14.) Therefore seeing the Church of *England* is a false Church, and the publick Worship performed in it, sinful, it is our duty to separate from both.

2. To be called Separatists, and Schismatics, is no evil on our side, but to deserve to be so called, which we do not by this practice; I shall

say of *Schism*, as one Mr. *Hales* of *Eaton* saith in a Manuscript, quoted by the Lord *Say and Seal*, in a Speech of his in the House of Lords, *That where it may be rightly fixed, and deservedly charged, it is certainly a great offence; but in common use now amongst us, it is no other then a Theological scare-crow, wherewith the potent and prevalent party, useth to fright and enforce those who are not of their Opinions, to subscribe to their Dictates, without daring to question them, or bring them to any Rule or Examination either of Scripture or Reason.*

3. The Church of *England* being no true Church, and we being no Members of that Church, we cannot in a Scripture sence be said to be guilty of *Schism*, for *Schism* is a causeless difference or division amongst the Members of any particular Church, that meet together, or ought so to do, for the Worship of God, and the Celebration of the same numerical Ordinances, to the disturbance of the Order appointed by *Jesus Christ*, and contrary to the exercise of love, in wisdom and mutual forbearance, which is required of them; As the learned *Dr. Owen* rightly defines it, in his Book of *Schism*, pag. 51.

4. Let *Schism* be considered in a larger sence, as it is a breach of Union appointed by *Christ*; we cannot be said (for our practice) to be guilty of *Schism*, for *Christ* never appointed us to be united to a false Church, nor with a true Church in a false Worship: So that they who make sinful conditions of our Union with them, are thus guilty of *Schism*; not we that refuse to be united to them in a false Worship. *Quicunque, &c. Whosoever* (saith *Augustin*) *envie those that are good, and seek occasion to exclude and degrade them, and are so ready to defend their faults, that rather than they will leave them, they will devise how to raise up troubles in the Church, and drive men into Conventicles and Corners, they are the Schismaticks.* So that we are free from *Schism*; and our practice in separating from their publick Worship, so far from being *Schism*, that it is our duty.

4. Objection. *There is no other publick Worship performed in the Nation, but this that you perswade us from, therefore we ought to joyn with them.*

Ans. 1. Suppose there was no publick Worship in the Nation, that would not excuse us of sin in going to a false idolatrous Worship, such as this, no more than it would excuse a Protestant in *Rome* for going to the Mass; for we should trust God, and believe that he would instruct us, and supply the want of his Institutions to us.

2. Worship is said to be publick; either, first, in respect of the persons worshipping, when it is performed by a Plurality of people; or else, 2ly, in respect of the place where it is performed, when it is performed in a publick place; or, 3ly, in respect of the matter and constitution

tion of Worship, when publick Ordinances are performed, when God is the Author, as well as the Object of Worship, and the Word, the Rule : neither the people nor the place, can make a Worship the publick Worship of God, unless it be, in the matter and form of it, according to his Will, and God the Author of it ; and therefore seeing the publick Worship performed in the Church of *England* is not such, it is so far from being the only publick Worship of God in this Nation, that it is not his Worship at all, and therefore we ought not to joyn in it.

3. The publick Worship of God is performed elsewhere in the Nation, for there are many places where the People of God do meet, and where the publick Ordinances are performed according to the Word of God ; and although it be in private places, and contrary to the sinful commands of the Magistrate ; yet seeing the publick Ordinances of God are there performed according to his Word, it is Gods publick Worship ; and if we make Conscience of the publick Worship of God, we should, instead of going to the false Worship that is performed in publick, go to the Meetings of the Saints, where God is worshipped according to his own Institutions ; and humane Laws will not warrant your presence at the false Worship that is in publick, nor your omission from the true Worship, that is performed in the Meeting of the Saints ; for you should answer the Magistrate, as *Daniel* did when he was forbidden to pray to his God, *Dan. 6. 10.* or as *Shadrach, Meshach, and Abednego* did, *Dan. 3. 16, 17.* or as the Apostles did, when they were prohibited to preach, *Acts 4. 19. & 5. 29.*

5. Objection. Suppose the publick Worship performed in the Church of *England* be false and idolatrous, yet we may be present at it, to save our selves from the Rod of the Magistrate.

Ans. If we are present there, either we joyn with them in the Worship, or we do not joyn in the Worship.

1. If we do joyn in the Worship, then we become guilty of the sin of false and idolatrous Worshippers, and must expect their Judgments, although we have the Law of our Governors to plead for it, *Mich. 6. 15, 16.*

2. If we do not joyn with them in the Worship, but onely present our bodies there, when our souls are not at all engaged, this is sinful ; For,

1. It is plain dissimulation, a lie in action, a rotten cover that becomes not the Saints ; for there is no time wherein you may dissemble in the concerns of Christ, whatever be the sins that do abound, or suffering that doth attend them ; this is a denial of Christ, and that being a negative Command, binds alwayes ; We must be innocent, *Mat.*

10. 16. Rom. 16. 19. Phil. 2. 15. Our Conversation must be in simplicity, and godly sincerity, 2 Thes. 3. 16. 2 Cor. 2. 17. To dissemble, stands not with a sincere profession, neither can you keep your Souls pure, for if they had not consented, you had not come thither.

2. It is contrary to the Command of the Apostle to the *Corinthians*, 1 Cor. 10. 20, 21, 22. they intended to keep their Souls pure, but the Apostle reprehends them.

3. Our Souls and Bodies are Christs, on his part by Purchase, and on our part by Renunciation, 1 Cor. 6. 19, 20. Rom. 12. 1. and therefore neither of them are to be given to an idolatrous service.

4. Such a presence, although we do not joyn in the Worship, yet it is a countenancing of it; and consider how jealous God is of his Worship, Exod. 34. 13, 14. 1 Cor. 10. 20, 21, 22. You countenance a sin Negatively, when you do not (according to your place) discountenance it; What do you do, if you be present at it, to discountenance it, or to keep others from joyning in it? You countenance a thing positively, when you do that which in reason subverts to the protecting of it, or hath an open appearance of compliance with it. If you will be present at this Worship, as Paul was at the superstitious usages of the Athenians (*Acts* 17. 23, 23.) to confute them; or as *Elijah* at the idolatrous sopperies of the Priests of *Baal*, (*1 Kings* 18. 19, 41.) to confute the Priests, and convince the people, and to clear up the purity of Gods Worship, you may be so present, but otherwise your presence will be a countenancing of a Worship which you think in your Conscience evil, which is a great sin.

Objection. Some will object against what hath been said, Naamans Example, 2 Kings 5. 18.

Answer. 1. The words will bear to be translated for the time past, and are so rendered in other places, and so he prays for the pardon of what he had done; and if you take them in that sense, they afford not the least presence for this practice, but are an Argument against it.

2. If you take the words in the sense they are translated in, and conclude that he purposed to be present at the Adoration of this Idol; yet you cannot vindicate it from being a very great sin, for you see, he begs pardon for it at least twice in this one verse; and this will give no encouragement, much less authority to go to a false Worship. So that I hope that this Objection, with the rest, is answered, and that now my conclusion remains firm, That it is not lawful to be present at, or joyn in the public worship now performed in the Church of England.

Δόξα μὴν τῷ Θεῷ.

F I N I S.

Reader, these few faults have escaped in some Copies, which thou art desired thus to amend.

Page. 22. line 26. for *Kinerius*, read *Reinerius*. p. 43. l. 26. f. *Apolyptani* r. *Apo-
crypha* in. & l. 37. f. *ipsum* r. *ipsum*. p. 49. l. 36. f. a *Member*, r. *Members*.

W